Philosophia Perennis, Vol 1

Talks on Pythagoras
Talks given from 21/12/78 am to 30/12/78 am
English Discourse series
10 Chapters
Year published:

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Chapter #1

Chapter title: The Greatest Luxury
21 December 1978 am in Buddha Hall

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT;
GUARD THEN THY FAITH:
... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES, OF SPIRITS, DEMI-GODS....

BE A GOOD SON, JUST BROTHER; SPOUSE TENDER; AND GOOD FATHER.

CHOOSE FOR THY FRIEND, THE FRIEND OF VIRTUE; YIELD TO HIS GENTLE COUNSELS, PROFIT BY HIS LIFE; AND FOR A TRIFLING GRIEVANCE NEVER LEAVE HIM;

IF THOU CANST AT LEAST: FOR A MOST RIGID LAW BINDS POWER TO NECESSITY.

PYTHAGORAS REPRESENTS THE ETERNAL PILGRIM for PHILOSOPHIA PERENNIS -- the perennial philosophy of life. He is a seeker of truth par excellence. He staked all that he had for the search. He travelled far and wide, almost the whole known world of those days, in search of the Masters, of the mystery schools, of any hidden secrets. From Greece he went to Egypt -- in search of the lost Atlantis and its secrets.

In Egypt, the great library of Alexandria was still intact. It had all the secrets of the past preserved. It was the greatest library that has ever existed on the earth; later on it was destroyed by a Mohammedan fanatic. The library was so big that when it was burnt, for six months the fire continued.

Just twenty-five centuries before Pythagoras, a great continent, Atlantis, had disappeared into the ocean. The ocean that is called 'Atlantic' is so called because of that continent, Atlantis.

Atlantis was the ancientmost continent of the earth, and civilization had reached the highest possible peaks. But whenever a civilization reaches a great peak there is a danger: the danger of falling apart, the danger of committing suicide.

Humanity is facing that same danger again. When man becomes powerful, he does not know what to do with that power. When the power is too much and the understanding is too little, power has always proved dangerous. Atlantis was not drowned in the ocean by any natural calamity. It was actually the same thing that is happening today: it was man's own power over nature. It was through atomic

energy that Atlantis was drowned -- it was man's own suicide. But all the scriptures and all the secrets of Atlantis were still preserved in Alexandria.

All over the world there are parables, stories, about the great flood. Those stories have come from the drowning of Atlantis. All those stories -- Christian, Jewish, Hindu -- they all talk about a great flood that had come once in the past and had destroyed almost the whole civilization. Just a few initiates, adepts, had survived. Noah is an adept; a great Master, and Noah's ark is just a symbol.

A few people escaped the calamity. With them, all the secrets that the civilization had attained survived. They were preserved in Alexandria.

Pythagoras lived in Alexandria for years. He studied, he was initiated into the mystery schools of Egypt -- particularly the mysteries of Hermes. Then he came to India, was initiated into all that the brahmins of this ancient land had discovered, all that India had known in the inner world of man.

For years he was in India, then he travelled to Tibet and then to China. That was the whole known world. His whole life he was a seeker, a pilgrim, in search of a philosophy -- philosophy in the true sense of the word: love for wisdom. He was a lover, a philosopher -- not in the modern sense of the word but in the old, ancient sense of the word. Because a lover cannot only speculate, a lover cannot only think about truth: a lover has to search, risk, adventure.

Truth is the beloved. How can you go on only thinking about it? You have to be connected with the beloved through the heart. The search cannot be only intellectual; it has to be deep down intuitive. Maybe the beginning has to

be intellectual, but only the beginning. Just the starting point has to be intellectual, but finally it has to reach the very core of your being.

He was one of the most generous of men, most liberal, democratic, unprejudiced, open. He was respected all over the world. From Greece to China he was revered. He was accepted in every mystic school; with great joy he was welcomed everywhere. His name was known in all the lands. Wherever he went he was received with great rejoicing.

Even though he had become enlightened, he still continued to reach into hidden secrets, he still continued to ask to be initiated into new schools. He was trying to create a synthesis; he was trying to know the truth through as many possibilities as is humanly possible. He wanted to know truth in all its aspects, in all its dimensions.

He was always ready to bow down to a Master. He himself was an enlightened man -- it is very rare. Once you have become enlightened, the search stops, the seeking disappears. There is no point.

Buddha became enlightened... then he never went to any other Master. Jesus became enlightened... then he never went to any other Master. Or Lao Tzu, or Zarathustra, or Moses.... Hence Pythagoras is something unique. No parallel has ever existed. Even after becoming enlightened, he was ready to become a disciple to anybody who was there to reveal some aspect of truth.

His search was such that he was ready to learn from anybody. He was an absolute disciple. He was ready to learn from the whole existence. He remained open, and he remained a learner to the very end.

The whole effort was... and it was a great effort in those days, to travel from Greece to China. It was full of dangers. The journey was hazardous; it was not easy as it is today. Today things are so easy that you can take your breakfast in New York and your lunch in London, and you can suffer indigestion in Poona. Things are very simple. In those days it was not so simple. It was really a risk; to move from one country to another country took years.

By the time Pythagoras came back, he was a very old man. But seekers gathered around him; a great school was born. And, as it always happens, the society started persecuting him and his school and his disciples. His whole life he searched for the perennial philosophy, and he HAD found it! He he gathered all the fragments into a tremendous harmony, into a great unity. But he was not allowed to work it out in detail; to teach people he was not allowed. He was persecuted from one place to another. Many attempts were made on his life. It was almost impossible for him to teach all that he had gathered. And his treasure was immense -- in fact, nobody else has ever had such a treasure as he had. But this is how foolish humanity is, and has always been. This man had done something impossible: he had bridged East and West. He was the first bridge. He had come to know the Eastern mind AS deeply as the Western mind.

He was a Greek. He was brought up with the Greek logic, with the Greek scientific approach, and then he moved to the East. And then he learnt the ways of intuition. Then he learnt how to be a mystic. He himself was a great mathematician in his own right. And a mathematician

becoming a mystic is a revolution, because these are poles apart.

The West represents the male mind, aggressive intellect. The East represents the female mind, receptive intuition. East and West are not just arbitrary -- the division is very very significant and profound.

And you should not forget Rudyard Kipling: what he said has significance, has meaning. He says East and West shall never meet. There is a fragment of truth in it, because the meeting seems to be impossible; the ways of their working are so diametrically opposite.

The West is aggressive, scientific, ready to conquer nature. The East is non-aggressive, receptive -- ready to be conquered by nature. The West is eager to know. The East is patient. The West takes every initiative to reach into the mysteries of life and existence; it tries to unlock the doors. And the East simply waits in profound trust: "Whenever I am worthy, the truth will be revealed to me."

The West is concentration of the mind: the East is meditation of the mind. The West is thinking: the East is non-thinking. The West is mind: the East is no-mind. And Kipling seems to be logically right, that it seems impossible that East and West could ever meet.

And 'the East and the West' does not only represent the earth being divided in two hemispheres: it represents your mind too, your brain too. Your brain is also divided in two hemispheres just like the earth. Your brain has an East in it and a West in it. The left-side hemisphere of your brain is the West; it is connected with the right hand. And the right-side hemisphere of your brain is the East; it is connected with the left hand.

The West is rightist. The East is leftist. And the processes of both are so different.... The left hemisphere of your mind calculates, thinks, is logical. All science is produced by it. And the right hemisphere of your brain is a poet, is a mystic. It intuits, it feels. It is vague, cloudy, misty. Nothing is clear. Everything is a kind of chaos, but that chaos has its beauty. There is great poetry in that chaos, there is great song in that chaos. It is very juicy.

The calculative mind is a desertlike phenomenon. And the non-calculative mind is a garden. Birds sing there and flowers bloom... it is a totally different world.

Pythagoras was the first man to try the impossible, AND he succeeded! In him, East and West became one. In him, yin and yang became one. In him, male and female became one. He was an ARDHANARISHWAR -- a total unity of the polar opposites. Shiva and Shakti together. Intellect of the highest caliber and intuition of the deepest caliber. Pythagoras is a peak, a sunlit peak, and a deep, dark valley too. It is a very rare combination.

But his whole life's effort was destroyed by the stupid people, by the mediocre masses. These few verses are the only contribution left. These verses can be written on one postcard. This IS ALL that is left of that great man's effort, endeavour. And this too is not written by his own hand; it seems all that he had written was destroyed.

The day Pythagoras died, thousands of his disciples were massacred and burnt. Only one disciple escaped the school; his name was Lysis. And he escaped, not to save his life -- he escaped just to save something of the Master's teachings. These GOLDEN VERSES OF PYTHAGORAS were written by Lysis, the only disciple who survived.

The WHOLE school was burnt, and thousands of disciples were simply murdered and butchered. And all that Pythagoras had accumulated on his journeys -- great treasures, great scriptures from China, India, Tibet, Egypt, years and years of work -- all was burnt.

Lysis wrote these few verses. And, as it has been the ancient tradition that a real disciple knows no other name than his Master's, these verses are not called LYSIS' VERSES -- they are called THE GOLDEN VERSES OF PYTHAGORAS. He has not written his name on them.

This has been happening again and again. It happened with Vyasa in India, a great Master. In his name there are so many scriptures that it is impossible that one man could write so many scriptures. It is humanly impossible. Even if one thousand persons wrote their whole lives continuously, then too so many scriptures could not be written. Then what happened? They are all authored by Vyasa -- they are not all written by Vyasa but by his disciples. But the real disciple knows no other name than his Master's. He has disappeared in the Master, so whatsoever he writes, he writes in the name of the Master. So many theories have been evolved by linguists, by scholars, by professors -- they think there have been so many Vyasas, many people of the same name. That is all nonsense. There has been only one Vyasa. But down the centuries many people loved him so deeply that when they wrote something, they felt it was the Master writing through them -- they signed the Master's name because they were only vehicles, just instruments, mediums.

The same happened in Egypt to Hermes: many scriptures, all written by the disciples. And the same happened with

Orpheus in Greece, and the same with Lao Tzu in China and Confucius in China.
The disciple loses his identity. He becomes utterly one with the Master. But something of immense value has been destroyed by the stupidity of people.

PYTHAGORAS IS THE FIRST EXPERIMENT in creating a synthesis. Twenty-five centuries have passed since then and nobody else has tried it again. Nobody else before had done it, and nobody else has done it afterwards either. It needs a mind which is both -- scientific and mystic. It is a rare phenomenon. It happens once in a while. There have been great mystics -- Buddha, Lao Tzu, Zarathustra. And there has been great scientists -- Newton, Edison, Einstein. But to find a man who is at home with both worlds, easily at home, is very difficult. Pythagoras is that kind of man -- a class unto himself. He cannot be categorized by anybody else.
The synthesis that he tried was needed, particularly in his days, as it is needed today -- because the world is again at the same point. The world moves in a wheel. The Sanskrit word for 'the world' is SAMSARA. SAMSARA means the wheel. The wheel is big: one circle is completed in twenty-five centuries. Twenty-five centuries before Pythagoras, Atlantis committed suicide -- out of man's own scientific growth. But without wisdom, scientific growth is dangerous. It is putting a sword in the hands of a child. Now twenty-five centuries have passed since Pythagoras. Again the world is in a chaos. Again the wheel has come to the same point -- it always comes to the same point. It takes twenty-five centuries for this moment to happen. After each

twenty-five centuries the world comes into a state of great chaos.

Man becomes uprooted, starts feeling meaningless. All the values of life disappear. A great darkness surrounds. Sense of direction is lost. One simply feels accidental. There seems to be no purpose, no significance. Life seems to be just a by-product of chance. It seems existence does not care for you. It seems there is no life after death. It seems whatsoever you do is futile, routine, mechanical. All seems to be pointless.

These times of chaos, disorder, can either be a great curse, as it happened in Atlantis, or they can prove a quantum leap in human growth. It depends on how we use them. It is only in such great times of chaos that great stars are born. Pythagoras was not alone. In Greece, Pythagoras and Heraclitus were born. In India, Buddha and Mahavira and many others. In China, Lao Tzu, Chuang Tzu, Confucius, Mencius, Lieh Tzu, and many more. In Iran, Zarathustra. In the brahmin tradition, many great Upanishadic seers. In the world of Judaism, Moses.... All these people, these great Masters were born at a certain stage in human history -- twenty-five centuries ago.

Now we are again in a great chaos, and man's fate will depend on what we do. Either we will destroy ourselves like the civilization that destroyed itself in Atlantis -- the whole world will become a Hiroshima; we will be drowned in our own knowledge; in our own science we will commit suicide, a collective suicide. A few, a Noah and a few of his followers, may be saved, or may not be.... Or, there is a possibility that we can take a quantum leap.

Either man can commit suicide, or man can be reborn. Both doors are open.
If such times can create people like Heraclitus and Lao Tzu and Zarathustra and Pythagoras and Buddha and Confucius, why can they not create a great humanity? They can. But we go on missing the opportunity.
The ordinary masses live in such unconsciousness that they can't see even a few steps ahead. They are blind. And they are the majority! The coming twenty-five years, the last part of this century, is going to be of IMMENSE value. If we can create a great momentum in the world for meditation, for the inward journey, for tranquillity, for stillness, for love, for God... if we can create a space in these coming twenty-five years for God to happen to many many people, humanity will have a new birth, a resurrection. A new man will be born.
And once you miss THESE times, then for twenty-five centuries again you will remain the same. A few people will achieve enlightenment, but it will remain only for a few people. Here and there, once in a while, a person will become alert and aware and divine. But the greater part of humanity goes on lagging behind -- in darkness, in utter darkness, in absolute misery. The greater part of humanity goes on living in hell.
But these moments when chaos spreads and man loses his roots in the past, becomes unhinged from the past, are great moments. If we can learn something from the past history, if we can learn something from Pythagoras.... People could not use Pythagoras and his understanding, they could not use his great synthesis, they could not use the doors that he had made available. A single individual had done

something immense, something impossible, but it was not used.

I am trying to do exactly the same again; I feel a very deep spiritual affinity with Pythagoras. I am also bringing you a synthesis of East and West, of science and religion, of intellect and intuition, of the male mind and the female mind, of the head and the heart, of the right and the left. I am also trying in every possible way to create a great harmony, because only that harmony can save. Only that harmony can give you a new birth.

But there is every possibility that what was done to Pythagoras will be done to me. And there is every possibility what was done to Pythagoras' followers will be done to my sannyasins. But still, even knowing that possibility, the effort has to be made again. Because this is a valuable time. It comes only once in twenty-five centuries when the wheel can move in a new way, can take a new direction.

You all have to risk, and you have to risk all that you have. And risk it with great joy! because what can be more joyous than to give birth to a new man, to become vehicles for a new man, for a new humanity?

It is going to be painful as every birth is painful. But the pain can be welcomed if you understand what is going to happen through it. If you can see the child coming out of it, then the pain is no more pain -- just as the mother can accept the pain of the child's birth. The pain is irrelevant: her heart is dancing with joy -- she is going to give birth to life, she is being creative. She is making this world more alive; a new child is being born through her. God has used her as a vehicle; her womb has proved fertile. She is happy,

in great joy. She rejoices, although the pain is there on the periphery. But when this great joy is there, the pain simply functions as a background and makes the joy even more loud. Remember...
My sannyasins can become an energy womb, an energy field. A great synthesis is happening here. East and West ARE meeting here. And if we can make this impossible thing happen, man will live in a totally different way in the future. He will not need to live in the same old hell. Man can live in love, in peace. Man can live in great friendliness. Man can live a life which is nothing but a celebration. Man can make this earth divine.
Yes: this very earth can become the paradise and this very body the Buddha.

THE SUTRAS they are few. Pythagoras' sutras are divided into three parts; they are known as the three famous P's of Pythagoras: preparation, purification, perfection.
Preparation means getting ready, into a receptive mood, becoming available, opening up. Preparation means Creating a thirst, a longing for truth. Preparation means, not only curious, not only intellectually interested in what truth is, but committed to the search. Not just as a speculator standing outside but as a participant.
Preparation is the introductory part -- to create a great thirst in you. Whenever you come close to a Master, the first thing that he is going to give you is a fiery thirst. A great longing he will give to you; he will sow the seeds of great longing. In fact, he will make you very discontented.
You may have come to him in search of contentment, you may have come to him to be consoled, but he will make

you aflame, afire, with a new desire that you have not even dreamt about, of which you have never been aware. Maybe it was lurking there somewhere in the dark nooks and corners of your being, or hiding in some recesses underground -- he will bring it forth into light, he will provoke it into a great fire. He will pour all his energy into you, to make you so thirsty, so discontented, that you start the search and you become ready to risk all; that you forget all about other desires, that you pour all your desires into one stream, that your only desire, day and night, becomes truth -- or God, or Nirvana. Those are just names for the same phenomenon.

Preparation means the disciple is being awakened -- awakened to the truth that we are existing in darkness and light has to be searched for and sought, awakened to the fact that we have been wasting our lives, that this is not the right way to live. Unless one starts moving towards God, life remains empty, impotent. The disciple has to be shocked, shaken, out of his dreams -- dreams of money and power politics and prestige -- and he has to be given a new dream, the ultimate dream, in which ALL dreams will be consumed. The ultimate dream is to know truth, to know that which is, to know that from which we come, to know that source and to know that goal to which we are going.

Then the second part is purification. When the desire has arisen then you have to be purified, because to reach the ultimate truth you will have to drop much unnecessary weight, much luggage that you have always carried. You have carried it because you haVe been thinking it is very valuable. Your system has to be purified of all the toxic things that you have absorbed on the way. And we have

been drinking poison, many kinds of poison. One is a Hindu. another is a Mohammedan, another is a Christian -- these are all poisons, prejudices. They keep you tethered to the society, to the conditionings of the society.

Purification means one has to drop all conditionings, all ideologies, all prejudices, all concepts, all philosophies... all that you have been taught by others. One has to become a clean slate -- a TABULA RASA -- one has to become utterly clean. Only when you are utterly clean, when nothing is written on you, can God write something. Only when you are utterly silent and all words given by the society have disappeared can God speak to you. Truth can whisper its mysteries into your ears only when you are absolutely empty -- emptiness is purity.

Purification is a purgative part. Man has to drop many things. In fact, truth is not far away -- you have just accumulated many things around yourself. You have grown many layers around yourself, many personalities around yourself, many masks you are wearing. Hence you cannot see your original face. All those masks have to be dropped. You have to become authentic, truly as you are, utterly naked as you are.

Purification means: Stop hiding! Stop lying! Stop being phony!

And third is perfection. When you have stopped being phony, when you have dropped all the poisons that you had gathered on the way, when the dust is cleaned off the mirror, then perfection starts happening of its own accord. Perfection is the unitive part -- UNIO MYSTICA.

First the desire, intense desire, a total desire... because only if you are totally desirous of truth THEN YOU will be

ready to go through the pains of purification. If the desire is lukewarm you will not be ready to go through the pains of purification.

It is painful to be purified! It is like taking pus out of your body -- it hurts. Although it is GOOD in the long run -- if the pus is out, the poison is out and you will heal soon -- but it hurts. To take the pus out is painful. But to leave it inside is to help it to grow; it will spread all over your body.

One can only be ready to go through purification if the desire is so total that one is ready even to die for it if that is needed. And it is a kind of death -- because the personality that you have always thought you are will have to die. You will have to drop all that you are identified with. And THAT has been your ego. You will have to surrender all that you have been claiming up to now and bragging up to now; all that has been precious to you has to be dropped as utter rubbish. It IS painful. It feels as if you are losing your kingdom and you are becoming a beggar.

Unless the desire is total you will not be ready to do it. And when purification has happened, when you have dropped all that is non-essential, then the essential perfects itself. You need not become perfect! You have only to create the space in which perfection grows, happens. Perfection is a happening.

The first sutra -- preparation:

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT, GUARD THEN THY FAITH.

Lord Bacon, a great scientific mind, has written in his famous book, NOVUM ORGANUM, that Pythagoras was a great fanatic. Now, this is utter nonsense. Bacon's book is really great; except for this one statement, the book is of immense value.

It is said that there are three great books in the world. First is Aristotle's ORGANUM -- ORGANUM means principle. The second is Bacon's NOVUM ORGANUM -- new principle. And third is Ouspensky's TERTIUM ORGANUM -- the third principle. And they ARE really great books, incomparable.

But it is very surprising how Bacon concluded that Pythagoras was a fanatic -- because Pythagoras was JUST the opposite, the absolute opposite of a fanatic. If he had been a fanatic he would not have entered into all kinds of esoteric, occult schools. If he had been a fanatic he would not have been so open to learn from every possible source. In fact, fanaticism has never been part of the Greek mind. The philosophic mind cannot be fanatic, cannot be dogmatic. That is a prerequisite of philosophy, that you have to be open, that you have to inquire, that you have to doubt, that you have to question, and that you have to remain available to truth in whatsoever form it comes. That you are NOT to decide beforehand; you have not to fall into that kind of attitude which has already concluded without knowing. You are not to be a victim of the fallacy of APRIORIISM -- that you have already accepted from the very beginning without inquiring, without knowing, without experiencing.

I have tried hard to see why Bacon should call Pythagoras a fanatic. Fanaticism came out of the Judaic mind; it was

never part of the Hindu mind or the Chinese mind or the Greek mind. It came out of the Jews. And it spread to Christians and Mohammedans because both are offshoots of Judaism.
The idea that "We are the chosen people of God" is dangerous. It creates fanaticism. The idea that "We have the truth, and nobody else" is dangerous, that "There is only one God and no other Gods" is dangerous -- because that one God is going to be my God. And then what will happen to YOUR God? Then you are wrong, then you are a sinner. Then you have to be persuaded, converted. If you allow easily, okay; otherwise you have to be forced and coerced so that you can drop the wrong God.
Pythagoras lived in so many countries, with so many different visions of life, with so many philosophical standpoints, with so many religions -- he could not be a fanatic. It seems Bacon knew nothing about Pythagoras.
The first sutra says:

RENDER TO THE IMMORTAL GODS...

He does not use the word 'God' but 'Gods' -- that is significant. That is the state of a non-fanatic mind. 'Gods' -- why plural? Why not 'God'? Because the moment you say 'God' you are falling into that dangerous trap... then what will happen to other peoples' Gods?
Pythagoras is not a monotheist; he does not believe in one God. He says: All the peoples of the world and all their approaches are true. And he KNOWS it, because he has followed many many paths; almost all existent paths
Pythagoras followed many many paths; almost all existent

paths Pythagoras followed. And he always reached the same peak.
There are many paths by which to reach the peak. The mountain has many paths, but they all reach the same peak. You can go from the south or from the north or from the east or from the west... you can follow a very rocky track, or you can follow a very different track. There are many alternatives.
Pythagoras knows truth is one, but he does not say it. Truth is one UNSAID. Once you say it, then please don't use the singular; then it is better to use the plural. The Vedas say: Truth is one, but wise people have described it in many ways.

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT...

He had lived with many people, worshippers of different Gods. He says to his disciples: When you go to the temple, worship the God of the temple, and worship the way people are worshipping there. Respect the people who are worshipping and praying. And when you go to the mosque, worship the way people are worshipping there. And when you go to the church or the synagogue, worship the way people are worshipping there.
This is my approach too. All prayers are good. All prayers reach to him, and all paths ultimately end in him. There is no need to create any antagonism. To my sannyasins this is my message: If you want a silent, isolated place, a temple or a church or a mosque, then whichever is close by, enter there. All temples and all churches and all mosques are

yours. Claim that "Whichever place is dedicated to God is ours. Jerusalem and Kaaba and Kailash and Girnar -- all are ours." I give you all the temples of the world as yours and all the scriptures of the world as yours.
Pythagoras is saying to his disciples: Wherever you are, watch the people, respect their prayer, respect their God, respect their vision. It may be only one aspect, but it is an aspect of God himself. It may be only one face -- God has many faces -- but all the manifestations are his. In one way he descends in Krishna, in another he descends in Christ, in still another he descends into Moses. All prophets are his, all messengers are his.

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT...

And whatsoever you believe, don't just believe it -- consecrate it, make it holy by living. Let it not remain just an intellectual belief in the head: it has to become existential. Then it is consecrated, then you have made it holy and sacred.
Beliefs, if they are only thoughts, are useless. Unless they become your very blood, bones and marrow, unless you LIVE them... if you feel something is true, live it! because that will be the only proof that you feel it is true. There is no other proof. Only your life is a proof of your belief.
But that does not mean you should impose a belief upon yourself. That does not mean you should force a belief and a character upon yourself. That will not be making it sacred: that will be hypocrisy. And how can hypocrisy be sacred? Live it, not from the without towards the within,

but just the opposite: from the within towards the without. First experience a truth....
For example: I say meditate. Now, you can make it just a belief -- that it is good to meditate, that meditation contains great truths, that you can now ARGUE with others about the beauties, about the mysteries of meditation. You have never meditated yourself, and you don't have time enough because of the arguments and the thinking about and reading about meditation... and you have completely forgotten that meditation has to be tasted, not to be argued. Or, you can impose, violently, some meditative posture upon yourself. You can sit silently like a Buddha -- although there is no Buddhahood inside, no silence, no purity, no innocence. The inner talk continues, but on the surface you can sit like a stone statue. This is hypocrisy: you are simply pretending. This is not the way to consecrate. This is not the way to make something sacred. You have to REALLY go into meditation, not to pretend. And whenever you live a truth, the truth becomes consecrated.

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT...

And whatsoever you have known, offer it to God, go on offering it to God -- whatsoever you have known. Whatsoever experience has happened to you, of truth, of beauty, of love, go on offering it to God, go on offering in deep gratitude.

GUARD THEN THY FAITH.

BUT DON'T TELL IT TO PEOPLE. Guard it. OFFER it to the God, but don't talk about it, otherwise you will be in danger. The masses are foolish. They cannot understand. It is beyond them. Guard! Keep it secret deep down in your heart. Open your heart to the Gods. Open your heart to your Master, or open your heart to the friends who are following the same path, the fellow-travellers, the fellow-seekers. But don't open your heart in the marketplace -- you will be misunderstood.

And the misunderstanding will create disturbance for you, it will distract your search, it will disrupt your energies. It will create turmoil in you. Truths can be communicated only to people who have some understanding.

GUARD THEN THY FAITH:

And whatsoever trust has arisen in you, whatsoever faith is born in you, keep it secret. It has to become a seed in your heart. If you just throw the seed on the ground it will not grow into a tree, because it is open. It has to go deep into the womb of the earth, into the darkness of the earth. There it will disappear, dissolve, and a tree will be born.

Whatsoever trust has arisen in you, let it become a seed in your heart, let it disappear into the soil of the heart. There it will grow into a big tree. Yes, one day it will happen that you will not be able to contain it any more, but then what can you do? As long as you can contain, contain it. As long as you can keep it a secret, keep it a secret. Just like the child in the mother's womb remains secret for nine months, but one day the mother cannot contain it.... The child has

grown. now the child is ready to be born, then it is perfectly okay.

Why is Pythagoras saying it? Why in the first sutra? For a certain reason: because whenever you have a little glimpse of truth, the mind tends to talk about it. And in that very talking you lose it. It is like an abortion. Let it remain for nine months a secret, a mystery, known only to yourself, or your beloved, or a few friends, but not to the public. It is a private phenomenon.

Yes, one day it is going to become public. One day you will not be able to contain it any more. It will have become so big, bigger than you, that it will have to overflow. When it starts overflowing, it is another matter. You become a Master then. But till that moment arrives, be very guarded, be very watchful. Don't talk about your inner experiences to each and everybody. Keep alert, because truth is very difficult to get hold of and it is very easy to lose track of. Trust is very difficult to be born in, and very easy to dissipate.

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES, OF SPIRITS, DEMI-GODS....

First:

RENDER TO THE IMMORTAL GODS THE CONSECRATED CULT, GUARD THEN THE FAITH:

Second sutra: Remember all those who have attained before you, cherish their memory -- that will help you on the way. There will be many moments when suspicion will arise,

doubts will arise; there will be long long dark nights of the soul when you will feel utterly lost, when you will start thinking of going back and being just the ordinary person you had been before. In those moments revere the memory of The Buddhas revere the memory of all those great heroes who have attained to truth.

In Pythagoras' language, the hero means one who has become enlightened, who has attained the truth. The only heroic deed in life is to become realized. All else is very ordinary.

You can become very famous -- it is very easy. You can have political power -- it does not need much intelligence. You can earn money -- you have only to be a little cunning and calculative. These are not great things.

The only great thing that makes a life great and sublime is to know truth, is to know God, is to BE truth, is to be God. But the journey is very alone.

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES...

... of Buddha, of Lao Tzu, of Krishna, of Christ, of Moses, of Mohammed, of Mahavira. Remember! That's WHY I am talking on so many Masters: so you can remember that you are not alone on the path. Many have succeeded before you. You will also succeed. If SO many have succeeded, why not you? Many have preceded you and reached. You are not moving alone; many are ahead of you. It is a LONG procession of truth-seekers. You are part of a great chain. You may be a small drop, but you are part of a great river --

the river of Buddhas, of all the enlightened people of the world.
That's why I am talking about SO many enlightened people: to give you courage, to give you confidence; to give you the sense that you are in a great chain, part of a golden chain, and you are not moving alone. There is no need to be afraid. You cannot be lost!

... REVERE THE MEMORY OF THE ILLUSTRIOUS HEROES, OF SPIRITS, DEMI-GODS...

One who attains to God becomes a demi-God, becomes a God himself. One who has known him has become him. Cherish the memory, remind yourself. And find out with whom you feel affinity. Do you feel affinity with Moses? Do you feel affinity with Zarathustra? If you feel some affinity, then the best way is to ponder over the sayings of Zarathustra or Moses; meditate, think of their lives, create a climate around yourself. Because if you feel affinity with somebody, that means you are of the same type.
And it is not a question of your accidental birth. You may be born a Mohammedan and you may not feel any affinity with Mohammed. There is no necessity. Birth is accidental. You may be born a Hindu and you may not feel ANY affinity with Krishna, or you may even feel a certain antagonism. You may not be the type!
So don't be too much identified with your birth. Roam around. Have a little more freedom. Look around. Whichever flower attracts you, follow that. Whichever fragrance calls you, follow that fragrance. So you may be a Hindu by birth, but if you feel that the Koran simply rings

bells in your heart, then the Koran is your scripture. Forget all about Hinduism! Then Mohammed is your man -- forget all about Krishna!
You may be born a Mohammedan, but if seeing the statue of Buddha something immediately settles in you, becomes serene, calm and cool; just the SAME of Buddha and you feel great love arising in you for this unknown mysterious person -- then forget all about Mohammedanism and the Koran and Mohammed Then create the climate of Buddha around you, because that will be helpful, that will nourish you, that will strengthen you.

THE SECOND PART purification. This was preparation: respect ALL the Gods of the world, all the temples, all the sacred places; respect all the scriptures. This is your respect for other human beings. And remember with great love all those who have preceded you on the path and have reached. This will prepare a climate in you. And this will create a great desire in you, this will become a longing. And you will be gripped by the longing, you will be possessed by the longing. If Buddha has touched your heart, a great longing is BOUND to arise: How to become a Buddha? If Christ has been felt at the deepest core of your being, then it is bound to happen that you will start working, searching: How to become a Christ? How to attain to Christ-consciousness? Once the desire is there, then purification is possible.
The second part: purification.

BE A GOOD SON, JUST BROTHER, SPOUSE TENDER, AND GOOD FATHER.

You will be surprised by this sutra, but it is of immense value:

BE A GOOD SON, JUST BROTHER, SPOUSE TENDER, AND GOOD FATHER.

You will think, "What has it to do with spirituality?" It has much to do with spirituality. You have to create a peaceful surrounding -- only then can you fall into meditation. You have to create an atmosphere, an energy field -- only then can you go inwards.

In Gurdjieff's school in Fontainebleau it was written on the gate: "If you have not settled your accounts with your father, go back." First settle your accounts with your father, then come. Unless you respect your father, there is no possibility of your growing. Strange!? Why? What has it to do with the search?

And from another corner there is psychoanalysis which says: "Settle your accounts with your mother." Unless that is settled, you will never feel settled. You will remain tense. The whole of psychoanalytic work is how to close accounts between you and your mother -- gracefully, lovingly.

Pythagoras seems to be the first to say it exactly, simply: BE A GOOD SON... What does it mean to be a good son? Does it mean to be a slave, utterly obedient? If you are a slave, you are not a good son. If you are utterly obedient, you are a hypocrite. Then what does it mean to be a good son?

If you ask people they will say, "A good son means: do whatsoever your father says." It is not that simple -- because you can do it from the outside and you can resist it from the inside. That's what children have to do! They are helpless. Whatsoever the parents say, they HAVE to do it, willingly, unwillingly, reluctantly -- they have to do it. That creates a split in them. They become two. They start becoming false, phony.

So one way that is ordinarily thought: just be obedient to the father and you are a good son. That is not the meaning of Pythagoras. Then does he mean rebel against the father? Go against him? Do just the opposite of whatsoever he says? Be a hippie or yippie or something? If he says have short hair then have long hair? If he says, "Take a bath every day," then forget all about taking a bath for years? If he says, "Cleanliness is next to God," then be dirty and claim that dirtiness is next to God? No, that is not the meaning of being a good son either.

In fact, the second thing has happened in the world because the first has persisted too long. Too much enforced obedience has created a reaction. Then who is a good son? A good son is one who is alert, understanding, respectful; who listens to the father because the father knows much -- he has lived, he has experienced life, he has more experience. He listens to the father. He tries to understand the father. He is open. He is not in a hurry either to obey or to disobey.

A good son is one who is ready to listen, to understand, to learn. And then if you feel that you agree with the father, do it. If you feel you don't agree with the father, then say it. There is no question of reaction. Just make it plain that you

don't agree. You will do it, but it will be done with forced effort. It will make you phony. If the father wants, you will do it, but it will make you phony, it will make you split, schizophrenic. It will divide you.

A good communion is needed between the father and the son, because the father represents the past and the son represents the future. A bridge is needed. And it cannot be one-sided, so it is not only for the son to be a good son: the final thing is to be a good father too. He is creating a family atmosphere in which meditation can grow easily.

A good son is one who is alert, ready to obey the father when he feels he is right, ready to say to the father, "I am not willing to do it -- it will be false, it will be phony." And ready to go with the father if he cannot decide on his own, because there may be things which you cannot feel either right or wrong. Then follow the father; he knows better.

And the father simply represents the past. The father simply represents ALL father-figures, all those who are older than you. The father is simply a symbol of all those who have lived more than you, experienced more than you -- the teachers, the elders. A great respect is needed -- respect for their life, respect for their experience.

There is no need to become a slave, and there is no need to react against them. Understanding is needed -- neither obedience nor reaction. And if obedience comes OUT of understanding, it is beautiful. And if sometimes rebellion comes OUT of understanding, it is beautiful. But it HAS to come out of understanding, NOT out of reaction.

There are people who will not do a certain thing because their father says to do it. How can they do it? Just because the father is saying it, they CANNOT do it -- they will do

the opposite. Their egos are in conflict. And there are people who know that it is wrong, but they will do it because the father says to do it. Both are wrong.
The good son is one who listens to the father, to ALL father-figures, tries to understand with great respect, with openness, with no conclusions. And then whatever decision arises in his being, to follow or not to follow, he goes with it. It is neither reaction nor obedience: it is simply acting out of understanding.
BE A JUST BROTHER... With all those who are of your age, be just, don't be unfair. Don't exploit, because if you exploit you create a tension around yourself. Create friendship around yourself, because growth will be easier in a friendly atmosphere.
... SPOUSE TENDER... With your wife, with your husband, be tender, be soft, because love has the other side of hate in it, and unless you understand what it means to be tender, soft, loving, there is every possibility love will bring great hate in you.
People love the same person, and the same person they hate. And that hate destroys all love, poisons all possibilities of love. And love is a great phenomenon. The person who has missed love will never know what prayer is, will never be able to pray. It is only love's experience that prepares you to pray.
BE SPOUSE TENDER... love the woman or the man with great tenderness, grace. That has disappeared from the world. People's relationships have become very ungraceful. They have lost the whole language of tenderness -- their love life is so full of hate and anger and rage.

That may be one of the reasons why God has become dead in this century. Love has disappeared: prayer cannot arise. Love is the flower, prayer is the fragrance. If the flower is not there, then there cannot be any fragrance.

... AND GOOD FATHER. And in your own turn, the circle is complete -- be a good father. What does it mean to be a good father? Don't enforce anything on your child. Give your love, give your understanding, but always make it clear that the choice is the child's. If he wants to follow it he can follow, but he is following HIS choice. If he wants not to follow, he is free not to follow -- again he is following his choice. Make everything clear to the child. You LOVE him, so give your experience to him but don't enforce it, don't command. Let him understand. Let understanding be the only law, and let him follow his understanding.

Now you can understand: the father has to be just a helper. The father has not to mould the child in a certain pattern that he wants; he has not to use the child for his own ambitions. He has to love the child, make him strong, make him more alert, so that he can search out his own ways in life. Make him more and more independent.

The good father does not cripple the child, does not force the child to depend on him. And if there is a good father, naturally the son will be good, because he will not be forced into any slavery and he will not have to react either. And if you have been a good son, in your own turn one day you will become a father and you will be a good father. This is the family atmosphere, the space in which we live. This space has to be of intimacy, of love, of grace. Only

then will meditation be easier and spiritual growth enhanced.

CHOOSE FOR THY FRIEND, THE FRIEND OF VIRTUE; YIELD TO HIS GENTLE COUNSELS, PROFIT BY HIS LIFE, AND FOR A TRIFLING GRIEVANCE NEVER LEAVE HIM...

FRIENDSHIP has also disappeared from the world. What you call friendship has nothing to do with the ancient idea of friendship. Your friendship is just accidental. You work in the same office, so you have become friendly. Or you study in the same college, so you become friendly. This is not real friendship.
Pythagoras says: CHOOSE THY FRIEND! YOU cannot choose your father, you cannot choose your mother, you cannot choose your family -- but you can choose your friend. You can choose your woman, you can choose your man -- that too is an extension of friendship.

CHOOSE FOR THY FRIEND, THE FRIEND OF VIRTUE...

... one who has some grace, who has some flowering, who has some quality around him, who has an energy field of virtue. By 'virtue' is not meant the righteous, no; not the holier-than-thou, no. By 'virtue' is meant one in whose company you suddenly start feeling a tremendous well-being; in whose company, in whose vibe, something starts dancing in you; whose presence helps you to soar high.

Choose a friend, and then ultimately you will be able to choose a Master -- because the Master is the ultimate friend. If you cannot choose friends you will not be able to choose the Master either. Choose good friends, and then one day you will be able to choose the ultimate friend.

YIELD TO HIS GENTLE COUNSELS, PROFIT BY HIS LIFE...

And when you choose a friend, listen to his counsels. He will not enforce them -- they will be gentle whisperings. He will not be very loud. He will not argue, he will not command -- he will only suggest, he will only hint, he will only indicate. And that is the case with the ultimate friend, the Master.

Buddha says: Buddhas only point the way. They don't make it very loud because they don't want to be violent. They don't want to drag you according to themselves; they have no desire to dominate you. They simply express whatsoever they have known and understood -- now it is up to you to follow or not to follow.

And learn from his life, be profited by his life -- NOT only his words, but see the way the friend lives. See his actual life and watch it. This is the only way to learn in life. People ARE scriptures -- you have to learn how to read the language. People are great secrets, each person is carrying a great secret; if you know how to listen to it you will be tremendously benefitted.

AND FOR A TRIFLING GRIEVANCE NEVER LEAVE HIM,

IF THOU CANST AT LEAST: FOR A MOST RIGID LAW BINDS POWER TO NECESSITY.

PYTHAGORAS says there are two laws: one is of necessity. the other is of power. The law of necessity applies to people who are unconscious. People who live mechanically, they live out of necessity. There is another law higher than necessity: the law of power. The more conscious you become, the more you go out of necessity, you transcend necessity, you start living out of power, out of abundant power. Then your life is not of necessity.
For example: a person speaks out of necessity because he cannot resist the temptation to speak. Buddhas also speak, but with no necessity: it is out of power, out of abundant power They are silent; there is no temptation, no obsession to speak. They can remain silent for ever. But still they speak. If they speak. they speak out of power.
You love out of necessity. Buddhas also love -- they love out of... so much energy is there that it has to be shared. So much power is happening, it has to be given. You live out of necessity, they live out of power.
Buddhas are the greatest luxury in existence.
These two laws are rooted in one primordial law. They are part of one law, two aspects of one law. In China that law is called TAO, in India that law is called DHAMMA, in Greece that law is called LOGOS, Jews have called it TORAH. It is the SAME law.
The whole existence is based in one law, but that law has two aspects. One aspect for those who are unconscious -- they live like slaves, robots. And another aspect of

freedom, of power, of immense joy -- that aspect happens only when you are awakened, enlightened. And to have these two laws harmoniously adjusted in your life is the basic message of Pythagoras.
When these two laws are in harmony, you are in harmony. When these two laws are in harmony, then your body follows the law of necessity and your soul follows the law of power. Then your mind follows the law of necessity, and your heart follows the law of power. Then you are a meeting of the sky and the earth, body and soul, the visible and the invisible. And that's what Buddhahood is, that's what enlightenment is.

Philosophia Perennis, Vol 1

Chapter #2

Chapter title: Love Comes Faceless
22 December 1978 am in Buddha Hall

The first question, Dharma Chetana,

Question 1
OSHO,
MEMORY CAN'T RECALL YOUR FACE,
SO LOVE COMES, FACELESS.
UNFAMILIAR IS THE PART OF ME
THAT LOVES YOU.

SHE HAS NO NAME,
AND SHE COMES AND GOES
AND WHEN GONE,

I WIPE MY TEAR-STAINED FACE
SO THAT IT REMAINS A SECRET.

Dharma Chetana,

LOVE IS A MYSTERY -- the greatest mystery there is. It can be lived, but it cannot be known; it can be tasted, experienced, but cannot be understood. It is something beyond understanding, something that surpasses all understanding.

Hence mind cannot take any note of it. It never becomes a memory -- memory is nothing but notes taken by the mind; memory is traces, footprints left in the mind. Love has no body, it is bodiless. It leaves no footprints.

In Indian mythology, the god of love is known as Anang -- ANANG means without body. All other gods have bodies except the love god -- he has no body. He comes... he goes... you cannot see him, you cannot hear the sound of his approach. There is nothing visible about it, but still it is felt, still it is lived.

Love has no face. It is utter formlessness. You will never be able to see love; it is not tangible. And the higher it is, the more invisible it becomes; at the highest peak it is a pure nothingness. And remember that love is a ladder from the lowest to the highest, from the earth to the sky.

The earthly love has a certain face; it is not the face of love, but the earthly form gives it a face -- you can recognize it. The lowest form has a certain tangibility about it imparted by the earthly. But as you rise higher and higher in love -- and the ultimate is prayer -- then all tangibility disappears. And when you for the first time feel love AS prayer, love

as pure sky, uncontaminated by any form, then certainly the other experience will arise: that it is felt by something in you which is not known to you. It is felt by your superconscious.

Sex is unconscious, earthly, the lowest form of love. Love is conscious, higher than sex, just midway, a stopping station between the earth and the sky. It is more poetic, but still the poetry is definable, it is contained in the words. The highest form of love is prayer; it is no more expressible, it is not contained any more in any definition. No words are adequate enough to express it -- it is inexpressible. And when the highest is felt, you can express it only through tears -- or laughter, or dance -- very indirectly. And when the highest is felt, it provokes the highest in you: it is felt by the superconscious.

These are the three stages of the mind: unconscious, conscious, superconscious. Unconscious is material, super-conscious is immaterial, and conscious is just midway. If you fall backwards, it is sex that goes on in the name of love; it is ninety-nine percent not love -- only one percent love. What we call love is fifty percent love and fifty percent something else. And what we call prayer is ninety-nine percent love, only one percent something else.

And in the ultimate stage, love even transcends prayer -- then it is pure silence. Then there are no more tears, no more dance, no more singing... all has disappeared. One simply is.

As your love grows you will come to understand many things in your being which have remained unknown to you. Love will provoke higher realms in you, and you will feel yourself very strange.

So, Chetana, you are right. You say:

MEMORY CAN 'T RECALL YOUR FACE,
SO LOVE COMES, FACELESS.
UNFAMILIAR IS THE PART OF ME
THAT LOVES YOU.

SHE HAS NO NAME,
AND SHE COMES AND GOES
AND WHEN GONE,
I WIPE MY TEAR-STAINED FACE
SO THAT IT REMAINS A SECRET.

Your love is entering into the world of prayer. It is tremendously significant, because beyond prayer there is only God. Prayer is the last rung of the ladder of love. Once you have stepped beyond that, it is nirvana, it is liberation.

The second question

Question 2
WHY AM I SO SCARED OF DYING IN YOU?

Bhagavato,

YOU ARE UNNECESSARILY SCARED -- because dying has already happened. It is no more a question of future -- it is already past.
The day you became a sannyasin, you died -- you died to your old identity. The day you became a sannyasin, you were reborn. Something new has come into being. It is just

an old idea that you are carrying; now there is no question of fear: you cannot die because you have died -- it has already happened.

Sannyas is a death and a resurrection. Death of all that you have been, and resurrection of all that you ARE but you have never been. Death to the past, and an opening for the present. Death to all that you have called your identity -- name, form... and entering into a world, nameless, formless.

It has already happened!

Sannyas MEANS death, but resurrection is possible only when death has happened. If you cling to yourself, resurrection is impossible. Sannyas is a cross. And to those who are outsiders it will look only like a cross, only like a death. They cannot see the resurrection, because the resurrection will happen in the innermost recesses of your being. It will not be visible to outside spectators. to onlookers. It will be visible only to those who are participants in it.

There are things which can be seen by observers; all those things are superficial, peripheral. And there are things which can be seen only by participants -- they are real things, because they pertain to the very core of your being. It is just an old idea that is hovering around you -- forget all about it! You cannot die any more, because it has ALREADY happened. And if you forget that old idea, it will disappear. If you don't cling to that idea, don't go on giving energy to it, it will disappear.

Sometimes it takes a long time to understand what has happened to you. When you take sannyas, or when you go deep into meditation, when you enter into any mystery

school, death happens. Death is the first rite, the first process: the preparation. But it is possible your conscious mind has not heard about it yet.
First it happens at the deep core of your being. And you have gone so far away from your core, so so far away, that you can't even remember that there is a core. You have become so much part of the circumference that the center is completely forgotten, has become unknown to you. If you suddenly come across the center, you will not be able to recognize it as your own center.
That's what Chetana was saying in the first question; she does not know: WHAT IS THIS PART THAT LOVES YOU...? It IS SO new to her. It is her OWN core -- but you have become unacquainted with yourself.
There is a parable of Friedrich Nietzsche:

A madman came into the marketplace. It was full daylight, shops were opening, people were coming and going, the market was becoming more and more alive, throbbing with many people -- shopkeepers, and purchasers and all kinds of people. And this madman came from the mountains -- with a lamp! lit in the full daylight. And he started looking here and there, and people started laughing and they said, "What are you looking for? And in full daylight, what is the point of carrying a lit lamp?"
The man said, "I am looking for God -- where is God?"
They started laughing, they started joking, and they said, "Is God a child who has been lost? Is God somebody who is hiding?" And so many questions... just jokingly. A great crowd gathered.

And then suddenly the man said, "Do you know that WE have killed God? -- you and I. But it seems the news has not yet reached you. It takes time. You and I -- we have killed God. But we have killed him in such an unconscious way that the news will take time to reach you. I can understand why you are laughing -- because you are not aware of what you have done."

From the unconscious to the conscious it is a long distance. When you become a sannyasin, if it is coming from your deep unconscious, only then does your sannyas have some authenticity -- but then you will not be aware of what is happening. I will see something happening, I will see a great change of gestalt in your being. I will see the old disappearing and the new appearing... but you will not be aware of it.
You are fortunate if you can even hear a few whisperings from the unconscious. It will take time, years. But it has already happened, Bhagavato.

A criminal was sentenced to death by chopping off his head. They got the best executioner for him. On the appointed day, when everything was ready and the poor delinquent stood there before a crowd of people, the executioner came and started praising himself: how many heads he had already cut, all the famous people he had killed, and his tremendous skill in doing the job really quickly. As a kind of demonstration, he swung his sword above his head at such speed that one could not even see the sword.

This was too much for the delinquent, and he cried out, "This is too much! I can't stand this tension any longer. Why don't you do your job right away?" whereupon the executioner leaned on his sword and said, "Just nod...."

And that's what I say to you, Bhagavato: Just nod... and the head will fall off. You have already been killed. But it is a very fast sword: you cannot see the sword, you cannot see that your head is cut. So now there is no need to worry -- just, if you are very much afraid, don't nod.

The third question

Question 3
WHAT IS THE DIFFERENCE BETWEEN OBEYING AND SURRENDER?

Anand Bashir,

THERE IS A GREAT DIFFERENCE. Obeying, you remain separate; in surrender, you are no more separate. In obeying, you are saying yes -- and there is every possibility that there is a no inside still. You are going against the inside no: you are saying yes. In obeying there is every possibility of a split.
In fact, yes cannot exist without a no existing somewhere behind it -- yes and no are aspects of one and the same coin, two sides. When you say yes, somewhere you have already said no. When you say no, somewhere you have already said yes -- they go in a pair.

You can watch it in your own life: whenever you say yes, there is lurking somewhere in your unconscious a no. In fact, the louder you say the yes, the stronger is the no; that's why a louder yes is needed -- to repress the no. And this kind of obedience, in the first place makes you double, destroys your unity; you become divided in yes and no. Secondly, the no that has been repressed through the yes will take its revenge sooner or later. Whenever the right time arrives, the no will assert itself, and will assert itself with a vengeance; it will carry the wound, the humiliation, the insult. It will become your dark part.

Psychologists say that only one part of the mind is conscious, nine parts are unconscious. How are these nine parts created? And what is contained by these nine parts of the unconscious? These are the noes that you have been saying. Yes has become your conscious, but it is only one tenth. And noes are being accumulated in the basement of your being, and they are gathering momentum every day and they are becoming bigger and bigger. Every day you go on repressing something -- one day they will take revenge. Either you will become mad... if you are a sincere man then you will become mad. Remember, madness happens only to sincere people; hypocrites never go mad. Either, if you are a sincere person, honest, you will go mad; or, if you are insincere, dishonest, you will become a hypocrite -- you will say yes and you will follow no.

There is a Jesus parable:

A father says to two of his sons to go to the field, some work has to be done. The elder says, "Yes, father. I will

go," but never goes. The younger says, "No. I am not going," but then starts feeling guilty and goes.
Now, Jesus asks, "Who is really obedient?" The one who said yes and never went, or the one who said no and still went -- who is obedient?"

If you only judge the words, then the first is obedient -- but what kind of obedience is this? If you judge facts, then the second is obedient -- although he had said no. But whether you say yes or you say no, you create a split. If you say no, you start feeling guilty, and the yes is there repressed and it wants to assert itself. That's what guilt is all about. It you say yes, the no is there, and the no asserts... and you start saying one thing and doing another. This is how hypocrisy is born. And both are pathological.
Surrender means neither yes nor no. You are NOT there to say yes or no. Surrender is a total act: yes and no are partial acts. Surrender means you dissolve, you say, "I am no more." And not only do you say it -- in deep love that's how you feel: you are no more.
Two lovers become one -- two bodies and one soul. The disciple and the Master become one -- two bodies and one soul. This is surrender. It is not that the disciple says yes to the Master; the disciple is NOT there to say yes or no. The disciple simply exists not; he has dropped the very idea of the ego, separation, so there is no question of obedience or disobedience.
A disciple is not obedient, remember, because he cannot be disobedient -- the disciple simply is not. You can call it real obedience; if you love the word 'obedience', you can call it REAL obedience. But, remember, it is neither obedience

nor disobedience. There is nobody to say yes or no! The disciple is just an emptiness.
I am all for surrender, because surrender is true obedience, non-dual obedience. You remain unsplit, you remain whole. And anything that divides you is not good, and anything that divides you is dangerous in the long run.
Man has suffered very much because of this cultivated obedience, the idea of obedience. Down the ages you have been taught to obey. Obedience has been praised as one of the greatest values. In fact, Christianity thinks this is the ultimate value.
That's why Adam and Eve eating the fruit from the tree of knowledge commit the original sin. Why is it the original sin? They have not done anything bad; only one thing have they done: they have disobeyed. God has said not to eat and they have eaten -- a simple disobedience. But it becomes the original sin and they are expelled from paradise.
This kind of philosophy is very dangerous. It has created ALL kinds of ugly situations down the ages. Wars wi!l disappear from the world if people are taught more awareness and less obedience. But in the army you are not taught awareness; on the contrary, all your awareness is methodically destroyed -- so you become a robot, so you can simply obey. So whatsoever the order, right or wrong, you follow it like a machine.
It became very clear after the Second World War. Thomas Merton writes:

"One of the most disturbing facts that came out in the Eichmann trial was that a psychiatrist examined him and pronounced him perfectly sane. I do not doubt it at all, and

that is precisely why I find it so disturbing.... If all the Nazis had been psychotics, as some of their leaders probably were, their appalling cruelty would have been in some sense easier to understand. It is much worse to consider this calm, 'well-balanced', unperturbed official conscientiously going about his desk-work, his administrative job, which happened to be the supervision of mass-murder. He was thoughtful, orderly, obedient, unimaginative. He had a profound respect for system, law and order. He was obedient, loyal, a faithful officer of a great state. He served his government very well.... He was not bothered by guilt. I have not heard that he developed any psychosomatic illnesses. Apparently, he slept well. He had a good appetite, or so it seems....
"I am beginning to realize that 'sanity' is no longer a value or an end in itself. the 'sanity' of modern man is about as useful to him as the huge bulk and muscles of the dinosaur. If he were a little less sane, a little more doubtful, a little more aware of his absurdities and contradictions, perhaps there might be a possibility of his survival. But he is sane, too sane... perhaps we must say that in a society like ours the worst insanity is totally without anxiety, totally 'sane'...."

Merton is right. Down the ages we have been taught the virtue of being obedient. That means: lose all consciousness; simply follow whatsoever is told, whatsoever is commanded -- don't doubt, don't think, don't contemplate. This has transformed the whole of humanity into machines. Men have disappeared; there are only

efficient machines. And this has created a very stupid humanity.

I am not for obedience as such -- it is a military value -- but I am certainly for surrender. Surrender is a love affair. Obedience is a social phenomenon: love is individual. You love a Woman, you love a man... surrender. And when you are surrendering, remember, the surrender is never towards the Woman the surrender is never towards the man: the surrender is towards the bodiless God of love -- you are both surrender ing to love. So it is not a question of domination; in real love there is no domination at all.

The man has surrendered to the love, the woman has surrendered to the love -- now love permeates their being. The Master is already surrendered to God, the disciple has also surrendered to God -- not love, or God, permeates their being.

This is not ordinary obedience; it has nothing to do with the obedience of which we have been told, taught, conditioned. It is a totally different phenomenon, very mysterious. When two persons surrender to love, and love takes possession of them, nobody is dominant and nobody is dominated, nobody is higher than the other. In fact, both are not. And then something tremendously important starts happening: God starts happening. Then they both speak the same language, because they are both tuned to the same wavelength.

It may look from the outside like obedience, but it is not. Remember when you are contemplating on Pythagoras, that's what he means: Be a good son. He does not mean be an obedient son; he simply means be a surrendered son. Be a good spouse: he does not mean be a good wife or a good

husband; he simply means be surrendered to love. Be a good father, a good brother: he does not mean by that to allow yourself to be dominated; he simply means be surrendered to love.

Let love become your whole life. When you are a son, let the love be towards the father; let the father be the vehicle of love. When you are a father in your own turn, let the son become the vehicle of love.

These are just excuses to surrender: son, father, husband, wife, friend, Master -- these are just excuses. We cannot surrender to the faceless God -- we are not yet capable of that -- so we have to find some excuse, some door. The Master is visible -- the disciple can surrender to the Master. But the surrender is really towards God. When the disciple sees God in his Master, only then does the surrender happen. The man can surrender to his beloved. but the surrender is possible only when he has seen in the beloved something of the unknown, the mysterious -- God has come in the form of the beloved or the lover.

Surrender is a spiritual value: obedience a political value. And beware of all kinds of politics.

The fourth question

Question 4

WHAT IS THE FEELING OF INTEGRATION AND POWER THAT STARTED TO ARISE INSIDE ME WHEN I HEARD YOU SPEAKING ABOUT THE ETERNAL PILGRIMAGE OF PYTHAGORAS SEEKING THE HIDDEN SECRETS OF LIFE AND

EXPERIMENTING WITH MANY METHODS THROUGH DIFFERENT ESOTERIC SCHOOLS?

Sudhir,

THAT ETERNAL SEEKER exists in everyone -- Pythagoras exists in everyone. We may not have taken note of him, but there is an in-built search for truth: man is a seeker. And unless you recognize it consciously you will not be a man in the true sense of the word.

That is the only difference between man and other animals: it is only man who seeks truth, it is only man who wants to penetrate the mysteries of life and existence. It is only man who wonders what it is all about. It is only man who meditates, contemplates.

You may not be aware that the English word 'man' comes from a Sanskrit root which means contemplation -- MANAN. Man is capable of contemplation, of meditation.

So, Sudhir, when you heard me talking about Pythagoras, something in your heart stirred -- Pythagoras who is asleep in you moved a little bit, became a little alert, awake. Your sleep became a little less dense; your dreams for a moment stopped. Something was triggered in you.

Pythagoras is almost an archetype: the seeker for truth par excellence, a person who devoted his whole life to finding PHILOSOPHIA PERENNIS -- the perennial philosophy of life. The possibility exists in everybody; it has to be actualized. But we are so much lost in playing useless, unnecessary games, we are so much lost in accumulating toys which are utterly childish -- wasting life, wasting energy, wasting time. And life is short! and life is very

fleeting. And time is continuously slipping out of your hands.
Make it a point, a burning desire in you, that before death comes you will have arrived home -- before death takes possession of you, truth HAS to happen! Make it such an intense longing that every fiber of your being starts pulsating with it, that even while you are asleep, the longing goes on moving as an undercurrent. Whatsoever you are doing, all doing has to become peripheral, and a constant search for truth and a constant thirst for truth has to become your very center. Let that be your passionate love affair.

You say: WHAT IS THIS FEELING OF INTEGRATION AND POWER THAT STARTED TO ARISE INSIDE ME WHEN I HEARD YOU SPEAKING ABOUT THE ETERNAL PILGRIMAGE OF PYTHAGORAS...?

Yes, if the desire to know truth arises in you, integration comes of its own accord -- because the desire to know truth is so tremendously powerful. It is not an ordinary desire: it is not a desire for a better house or a better car or more money; it is not a desire for fame, success, power, prestige.... These are very ordinary desires; they cannot integrate you. In fact they disintegrate you, because they are many. One desire pulls you towards the north, another desire pulls you towards the south. And they are many, it is a crowd, and every desire wants to attract you, wants your attention. They are clamouring around you.
The desire for money says, "Drop everything else. Have as much money as you can." And the desire for success says,

"Even if money has to be lost, don't be worried -- you have to become a successful man, you have to be famous, you have to leave a mark in history! Risk everything -- money and all." And the desire for sex says, "Money and power and prestige, what are they going to give you? Enjoy life while it is there -- squeeze every moment of it into sensuous pleasure."

These so many desires go on pulling you in so many directions; that's why you feel always that you are falling apart. The desire for truth is a singular desire. And it is so big and so huge that all other desires simply disappear into it. These are small streams. When the desire for truth comes, the big river, it absorbs all small streams into it. They all disappear into one desire. It becomes such a passion, such a burning passion, that you are aflame with it. That very oneness of the desire integrates.

It was a beautiful experience, Sudhir. Don't forget it -- remember it. It has to be strengthened, intensified. It has to be made total, because to be in a total longing for God is all that is needed to achieve God! When the desire is one hundred percent, when you are not holding anything back, when you have opened all your cards, IMMEDIATELY, in that totality... God happens. You need not go anywhere; you have simply to become afire and God starts showering with all his grace.

Integration brings you to truth, and the desire for truth brings integration.

The fifth question

Question 5

OSHO, I THINK THAT I AM ALMOST ENLIGHTENED.

I AM REALLY SURPRISED that in a single sentence almost all the words are wrong. How did you manage?! It starts with 'I' -- 'I' never becomes enlightened; 'I' is the barrier. It is 'I' that is preventing. When you become enlightened you are not; there is nobody to claim. The Upanishads say -- and Zarathustra and Lao Tzu and Jesus all say the same thing again and again in different ways.... The Upanishads are very clear; they say: If somebody says, "I am enlightened," then know well he is not. Enlightenment is something that cannot be claimed, because the claimer has to disappear before enlightenment happens. One is enlightened only when one is not.

And you start the sentence: I... I THINK.... And the second word is 'think'. What does thinking have to do with enlightenment? Thinking is always far far away from enlightenment. It is the constant process of thought in you that keeps you drowned in your own mud; it is the constant process of thought in you that keeps you blindfolded, that keeps you blind, that does not allow your eyes to reflect that which is, because those thoughts go on distorting everything. Thought is a mechanism of distortion. But we have become accustomed....

People come to me and they say, "I think, Osho, I have fallen in love" -- as if love is part of thinking. They cannot even say, "I feel I am in love." They say, "I think I am in love." Even love has to be a thought in them. And how can love be a thought? Love can only be a feeling.

These are three layers: first is thought, second is feeling, and third is being -- thinking, feeling, being. You can think about the world, you can think about objects of the world; you cannot think of love -- love is higher than thinking, beyond the grasp of thought. You can feel love: you cannot think it.
And you cannot even feel enlightenment -- it is beyond feeling. Just as love is beyond thinking, enlightenment is beyond feeling. You can only BE enlightened -- you cannot think, you cannot feel. It is there! And when it is there, it is there.

And you say: I THINK THAT I AM ALMOST ENLIGHTENED.

What do you mean by 'almost'? It has never been heard before. Either one is enlightened or not! Almost? It is like saying that this is almost a circle -- almost a circle? A circle has to be a perfect circle, otherwise it is not a circle. It may be some other shape -- you cannot say 'almost a circle'. You cannot say, "I am almost in love." That very word 'almost' says you are not.

There was a young man from the coast,
Who began making love with a ghost.
At the height of orgasm
The she-ectoplasm
Said, "I think I can feel it -- almost."

You must be dreaming -- making love to a ghost. Hence the word 'almost'. Drop all such nonsense. And if you can drop

it, you need not become enlightened -- you are. Nobody needs to become enlightened. Enlightenment is not something that is going to happen to you -- it is already the case! It has happened. It is your very nature.
Just drop all kinds of rubbish that you have gathered around it.

The sixth question

Question 6
I KNOW THAT EXISTENCE IS PERFECT IN ITS TOTALITY, BUT WE ARE SINGLE INCARNATIONS AND IF TOTALITY IS INTELLIGENT, ITS PARTS ARE NOT. YOU SAID THAT GOD NEEDS YOU AS YOU ARE OTHERWISE HE WOULD NOT HAVE CREATED YOU. BUT IF I HAVE HAD A HARD, HORRIBLE ILLNESS FROM MY EARLY AGE AND THIS MISTAKE OF NATURE MAKES ME SUFFER CONSTANTLY, THEN WHOSE SUFFERING IS IT? DON'T SAY GOD'S. IT IS TORTURE FOR THIS VERY PERSON. HOW THEN TO ENJOY LIFE? MY PROFESSOR OF PATHOPHYSIOLOGY SAID, 'NATURE IS STUPID, OTHERWISE IT WOULD NOT OPPOSE ITSELF BY PUTTING ONE PART AGAINST THE OTHER. NATURE MAKES US SUFFER. 'WHY DOES GOD NEED SUFFERING? WHY, OSHO?

LUNACEK,

THE QUESTION IS SIGNIFICANT But it can be answered only if you are ready to rise a little higher than

the ordinary logic of life, if you are ready to raise your eyes towards some higher mathematics.

The lower mathematics has one kind of rules; the higher mathematics is just the opposite of it. Pythagoras says there are two laws: that of necessity and that of power. Lower mathematics consists of necessity; higher mathematics consists of power. And their workings are different, utterly different -- although they are part of a bigger whole, the primordial law, LOGOS, TAO, DHAMMA.

First thing: in lower mathematics the part is never equal to the whole, obviously -- how can the part be equal to the whole? But in the higher mathematics the part is equal to the whole. For example: in the lower mathematics, a dewdrop cannot be the ocean; it is so small and the ocean is so vast. But the difference is only of quantity! Lower mathematics takes account only of quantity; higher mathematics thinks of quality not of quantity. And then the dewdrop is exactly the ocean. It contains all the oceans! If you can understand a single dewdrop, you have understood all the oceans of all the planets and all the stars and all the earths. A single dewdrop can reveal to you the formula H2O -- and that is the formula of all the oceans. The secret is contained by a small dewdrop as much as by the big ocean. The quantity is different, but the quality is not different. Qualitatively the small dewdrop is as big as the ocean -- because it contains AS much truth as the ocean.

Tennyson has said that if we can understand a small flower, root and all, we will have understood the whole universe. And he is right -- he is talking about higher mathematics.

Just the other day I mentioned three great books: first iS Aristotles ORGANUM, second Bacon's NOVUM

ORGANUM, and third P. D. Ouspensky's TERTIUM ORGANUM. Ouspensky's TERTIUM ORGANUM IS A book of higher mathematics; he was a mathematician, one of the greatest mathematicians that has ever been. And in the very beginning of the book, Ouspensky says, "My book, TERTIUM ORGANUM, IS the third, but the third existed before the first." Now there is a difference of two thousand years between Ouspensky and Aristotle -- but Ouspensky says the third existed before the first. This is the beginning of higher mathematics; from the first statement the higher mathematics starts.
Somebody asked Jesus: "What do you say about Abraham?" And he said, "Before Abraham ever was, I am." Now this is something strange, on the surface absurd. I how can Jesus be before Abraham? But the essential quality of Christ-consciousness is eternal. Jesus as a body cannot be before Abraham, but Jesus as essential consciousness is CERTAINLY before Abraham. The higher mathematics turns things upside down, because things are already topsy-turvy.

You ask me: I KNOW THAT EXISTENCE IS PERFECT IN ITS TOTALITY...

You don't know what you are saying. If existence is perfect in its totality then each part has to be perfect; otherwise, how can the total be perfect? If all the parts that constitute the total are imperfect, how can the sum of all those parts be perfect? -- that is impossible. If each drop that makes the ocean is imperfect, how can the whole ocean be perfect?

It's simple: if the ocean is perfect then the logical corollary will be that each drop is perfect.
The Upanishads say -- again they talk of higher mathematics -- they say: God is perfect. Even if you take the whole of God out of him, still the perfection will remain behind. Take everything out of the whole, but the whole will still remain behind. You cannot make perfection less or more. If you take something out of it, it will be the same; you add something to it, it will be the same.

You say: I KNOW THAT EXISTENCE IS PERFECT IN ITS TOTALITY, BUT WE ARE SINGLE INCARNATIONS AND IF TOTALITY IS INTELLIGENT, ITS PARTS ARE NOT.

If the parts are not intelligent, how can the totality be intelligent? So there are only two possibilities for you. One is: if you are stupid then God is stupid -- because all stupid parts, in fact, will make God more stupid rather than less. So many stupid parts will not only add stupidity but will multiply it... God will go mad.
If you say God is intelligent, then each part has to be intelligent -- only then can God be intelligent. If God is perfect then each part has to be perfect -- only then can God be perfect.
If you try to understand. this will be obvious.
And, the part is never less than the whole; it contains all the qualities of the whole -- quantitatively maybe less, but quantity does not matter. Quality matters. Qualitatively you are perfect as you are.

This is the declaration of all the mystics of all the ages -- I declare it again: You are perfect as you are. You are Gods. The second thing you say:

YOU SAID THAT GOD NEEDS YOU AS YOU ARE, OTHERWISE HE WOULD NOT HAVE CREATED YOU.

Yes, if he is intelligent, as you yourself say, why should he Create you if you are not needed? Intelligence always creates that which is needed. That is the meaning of being intelligent! If you are created for no reason, for no purpose, for no necessity that you are going to fulfill, then God cannot be intelligent.
He is utterly intelligent "God is intelligent" is not right to say: it will be better to say "God is intelligence." This whole existence is full of intelligence.
But I can understand your problem.

You ask: But IF I HAVE BAD A HARD HORRIBLE ILLNESS FROM MY EARLY AGE AND THIS MISTAKE OF NATURE MAKES ME SUFFER CONSTANTLY, THEN WHOSE SUFFERING IS IT?

The suffering is your interpretation. You have become too much identified with it -- that is your decision. You can disidentify and the suffering disappears. Your suffering is like a nightmare: in the dream you think a great rock has fallen on your chest, it is crushing you to death. Out of fear you awake... and all that you find is nothing -- your own hands resting on your chest. But the weight of your hands

triggered imagination in you: it became a rock, and you started feeling very very frightened. And because of the fear, you are awakened... and now you laugh.

Ask the Buddhas, ask the awakened ones, and they say there is no suffering in the world -- people are fast asleep and dreaming all kinds of sufferings.

And I know your difficulty: if you have a physical problem, if you are blind, how can you believe that this is only a dream? If you are crippled, how can you believe that this is only a dream? But have you not watched? -- every night you dream, and every morning you know that it was a dream and all nonsense -- and again you will dream, and in dream again you will believe that this is truth. How many dreams have you dreamt in your life? Millions of dreams! Each night you are dreaming almost without break; just for a few minutes the dreaming stops, and then again another cycle of dreaming starts.

Millions of dreams you have dreamt. And every morning you have laughed and you have said it was unreal, but you have not learnt much. Tonight again when you dream, the same fallacy will persist: you will know that this is truth -- in dream you will know this is true. The day you can remember in your dream that this is a dream, immediately the dream disappears... because you have brought awareness into your life.

It looks very difficult to trust that all that you are suffering is just a dream created by yourself -- but it is so. Because all those who have become awakened say so! Not a single awakened person has said otherwise. And in lucid moments of awareness you will also feel the same.

Lunacek, this is my suggestion for you: your problem cannot be solved only by an intellectual discussion -- your problem can be only dissolved, not solved. Your problem can only be dissolved by becoming more aware.

One of my friends, an old friend, fell from a staircase, broke both his legs. I went to see him; he was in tremendous pain. And he was a very active person although he was very old, seventy-five -- but very active, almost young, and run-ning so much after this and that, and doing this and that, that it was impossible for him to rest on the bed. And the doctors had said that for three months at least he had to be only in bed. This was more of a calamity than the two broken legs.

When I saw him, he started crying. I had never seen that man cry -- he is a strong man, a very strong man, almost a man of steel, and has seen all kinds of things in his life, is a very seasoned man. I asked him, "You, and crying -- what is the matter with you?"

He said, "Just bless me so that I can die. I don't want to live any more -- three months just in bed! Can you imagine? This is torture. Just three days have passed and it feels almost as if for three years I have been in bed. You know me," he said, "I cannot rest. Just bless me so that I can die soon! I don't want to live any more. These three months and then the doctors say I will remain crippled my whole life -- so what is the point?"

I said to him, "You please do a meditation. I will sit by your side, you just do a simple meditation: that you are not the body."

He was dubious. He said, "What is that going to do to me? I have heard all that you say about meditation, but I cannot meditate because I cannot sit silently."
I said, "Now there is no question of sitting silently -- you are already in the bed. This is a blessing! Just close your eyes and I will teach you a meditation. And I bless you to die, because if you want to die then perfectly good. But my blessing may work, may not work, so meanwhile you meditate."
He understood the point: "There is nothing to do... so why not meditate?" A simple meditation I told him: "You simply go in, look at the body from the inside, say 'It is not me -- the body is far away, far away, going distant and more distant and more distant. I am a watcher on the hills, and the body is down there in the dark valley, and the distance is immense.' "
Half an hour passed. I had to leave, and he was in such a meditation that I didn't want to disturb him, but I didn't want to leave him either because I wanted to know what was happen-ing, what he would say. So I had to shake him.
He said, "Don't disturb me!"
I said, "But I have to leave."
He said, "You can leave, but don't disturb me -- it is so beautiful. The body is really lying so far away, miles and miles away; in the valley I have left it and I am sitting on the top of the hill, a sunlit hill. It is so beautiful, and I don't feel any pain either."
And those three months proved the most valuable time of his life. Those three months made him a totally different man. He is still crippled, cannot walk, has to remain mostly

in the bed -- but you cannot find a more blissful person. He radiates bliss.
Now he says it was not a curse -- it was a blessing. Suffering can be transformed into a blessing. Who knows? -- you are transforming your blessings into sufferings.

You say: BUT IF I HAVE HAD A HARD HORRIBLE ILLNESS FROM MY EARLY AGE AND THIS MISTAKE OF NATURE MAKES ME SUFFER CONSTANTLY, THEN WHOSE SUFFERING IS IT? DON 'T SAY GOD'S.

I WILL NEVER SAY THAT. You don't need to remind me. How can God Suffer? God is nothing but blessings, blissfulness, ecstasy, benediction. God cannot suffer: God is SATCHITANANDA -- truth, consciousness, bliss.
And I am not going to say that you are suffering either, because you are part of God, and the part is equal to the whole. And if the part suffers, then the whole suffers. Then who is suffering? Nobody is suffering: you are only dreaming. You are interpreting it in a wrong way. It is not a mistake of nature! It is a mistake of your understanding. And I know it is very hard for a person who is in suffering, but what can I do? This is the truth and I have to say the truth -- even if it hurts, I have to say it the way it is.

You say: MY PROFESSOR OF PATHOPHYSIOLOGY SAID...

He seems to be pathological himself, your professor.

... THAT NATURE IS STUPID...

If nature is stupid, how can you be intelligent? You are part of nature! Nature is not stupid: nature is utter intelligence. But this is how the ego of man goes on and on bragging about itself.
It is because of these people that the whole of nature has been destroyed, the ecology has been destroyed, the atmosphere is polluted -- it is because of such professors. Avoid these people! Avoid these people as you avoid lepers -- don't avoid lepers but avoid professors.
Now, what a nonsense statement: Nature is stupid. Then who are you? and from where? "The ocean is stupid" is said by a wave! You see the stupidity.

MY PROFESSOR SAYS, 'NATURE IS STUPID, OTHERWISE IT WOULD NOT OPPOSE ITSELF BY PUTTING ONE PART AGAINST THE OTHER...'

That's how intelligence functions, by putting one part against the other. Intelligence is a dialectical process, otherwise nothing will exist. If there is no death, there will be no birth either -- death has to oppose birth. But this opposition is only on the surface. Deep down, they represent the single law, the primordial law, LOGOS. Light has to be opposed by darkness, otherwise there will be no light. And love has to be opposed by hate, otherwise there will be no love either. And man has to be opposed by woman... and so on and so forth.
Just ask your professor how electricity can exist if there are not the polarities of negative and positive in it. Can he

make electricity exist without this opposition of the negative and the positive? And he thinks nature is stupid? That is the only way! Can a river exist without two banks? It is impossible for the river to exist without two banks -- those two banks oppose each other and create the space for the river to flow between.

Life needs polar opposites: summer/winter, birth/death, yin/yang, Shiva/Shakti, positive/negative.

Your professor must be a little crazy, nuts. Professors are. You ask him: can he make anything happen without dialectics? Nature is dialectical -- nature knows how things have to be done. Nature has never been any other way, and will not be any other way.

Try to understand... then the dialectics will be seen everywhere. Illness and health, they can only be both together. Beauty and ugliness, success and failure, pain and pleasure, suffering and blissfulness -- they are all part of nature. Once you have understood it, a transcendence happens.

This is what Pythagoras says: The law of necessity and the law of power. The law of necessity pulls you downwards into mechanicalness; the law of power pulls you upwards into the world of freedom. I call these two laws: the law of gravitation and the law of grace. One pulls you downward, one pulls you up.

The logical mind says: Why opposites? But the logical mind is not really an understanding mind. Logic is not the true process of life: dialectics is. Logic is linear: dialectics is not linear -- dialectics moves by thesis, antithesis, synthesis, and then the synthesis becomes a thesis again,

antithesis, synthesis, and so on and so forth... higher and higher dialectics goes. Logic is monotonous. If God was logical, as your professor of pathophysiology is, he would have created only man, not woman. What is the point? Or, only woman -- what is the point of creating man and creating trouble in the world? There would have been only homosexuality according to your professor -- no heterosexuality. But just think of a world utterly homosexual. It will be really ugly. It is good once in a while to meet a gay person -- it is gay! -- but the whole world homosexual, men hugging each other and saying 'darling'? That would have been far more pathological. This is a beautiful world -- it exists in polar opposites. But those opposites are complementary, and it makes life rich because it gives a tension to life, otherwise life will be flat, monotonous, boring; there will be no joy. Joy arises only out of this tension.

Wherever there is tension, there is the possibility of joy. Whenever the tension relaxes, joy arises. You love a woman -- there is great joy -- but if you love her twenty-four hours a day, and you go on calling her sugar, sugar, sugar, you will have diabetes! A little fight, a little pillow-throwing, is very much needed -- that gives you space again.

When you fight with your woman, it is a mini divorce: you go apart. For a moment you think, "Finished! I am not going to do anything with this woman ever -- enough is enough." And she is also saying the same. You go far away, as far away as you have been before you fell in love. And when you are that far away, again love arises, because you start missing the woman, the woman starts missing

you. You start coming closer. And when you come closer again, a mini honeymoon again. And this is how it goes on: in the morning you fight, by the evening you are together; in the night you fight, by the morning you are again together. This is a rhythm! this is dialectics.
Just think of two lovers holding hands for ever and ever... never a fight. It will be really tiring. They will never go far away, then there will be no joy of coming together. The joy of coming together depends on going far away from each other. Once in a while everybody wants to be alone; and then you start missing, then the search starts. When you are together, sooner or later you become tired of each other, and you start searching for that space called aloneness again. This is how it moves, the pendulum of life: right and left, left and right. This is how life progresses.
It is perfectly as it should be.

The seventh question

Question 7
OSHO, WHAT IS THE SENSE OR AIM OF ALL THE RULES AND CONTROLS AT THE ASHRAM?

Christine,

THERE ARE THINGS which you can know as spectators, and there are things which you can only know if you become a participant. There are things which will be misunderstood from the outside, and there are things which can ONLY be understood when you are an insider. Those rules and regulations have their own meaning. They are

devices. If you really want to know why, what the purpose of them is, then take a jump -- become part of this commune.
And in the right moment only will you come to know what the purpose is. It cannot be told beforehand; only existential experiences will make you aware. This is a mystery school, a Pythagorean school. What is being done here is done deliberately. Nothing is done accidentally. I am at the center of everything here. Even if something looks very absurd, wait, be patient, and one day you will see the point of it. And you will see only when it becomes part of your own experience.
I will tell you one story:

Garfield Goldwater made a great deal of money in the men's clothing business in New York. He gave to all the charities, attended all the fancy balls, had his name in Earl Wilson's column twice a week -- and still was not happy. In fact, he was becoming so depressed that a friend suggested he see a psychiatrist.
The psychiatrist listened and then said, "Look here, Mr. Goldwater. You have made all this money, but your success is meaningless because you don't do anything for pleasure. Is not there anything at all you have always wanted to do? A childhood fantasy? A juvenile ambition?"
"Well," said Garfield Goldwater a little reluctantly, "when I was a boy I wanted to go into the jungle on a safari. You know, kind of like Tarzan did."
The psychiatrist advised, "If that is what you wanted to do, then do it. Life is short and the grave is deep. Do it, man, and do it now!"

Garfield decided to take the advice. Two days later, he flew to Africa, where he confronted the worlds most famous gorilla safari hunter.

Patiently, the safari hunter explained that he had retired. However, Garfield Goldwater was not easily put off.

"Please, Mr. Safari Hunter," he said, "make one more safari. I will pay anything you ask. I am a rich man -- money is no object."

The safari hunter was moved. "I've heard of you," he said. "I have even worn your suits." He thought a while, then he asked, "Do you mean what you said about money being no object?"

"Absolutely," vowed Garfield Goldwater.

"All right, here is the deal. In addition to me, you will need a Zulu, a dog, and a pigmy with a gun. It will cost you ten thousand dollars."

Garfield Goldwater whistled. "Ten thousand dollars!" he exclaimed. "That's a lot of cabbage."

"Only if you don't have it," the safari hunter reminded him.

So Garfield agreed.

The troupe was rounded up, and on the very next afternoon the safari went out on its first mission. Within an hour, the hunter spotted a gorilla in a tree. Everyone stood by while the Zulu climbed the tree. He shook the branches until the gorilla lost his grip and fell to the ground. The dog immediately jumped on the gorilla and bit his balls, at which point the gorilla fainted. A net was slung over him and Garfield had his first gorilla.

He was very pleased. But that night in his tent, Garfield Goldwater thought again about the fee. He went to the safari hunter's tent and awakened him. "I hate to bother you

at this hour," he said, "because first, you have done a great job, and second, I am happy about the gorilla but third, I think you are taking advantage of me. Ten thousand..."
The safari hunter shrugged. "Mr. Goldwater, a deal is a deal."
"I can understand," said Garfield, "the need for the Zulu and the dog, but why do we need the pigmy with the gun? You are padding the bill a little, old man."
There was no response the safari hunter had fallen asleep.
The next afternoon, they went out and spotted a larger gorilla in a tree. The Zulu climbed the tree and shook the branches until the gorilla lost his grip and fell to the ground. The dog jumped on the gorilla and bit him on the balls; the gorilla fainted and the safari hunter threw a net over him.
Again Garfield was impressed. But again he began to stew about the high fee. He went to the safari hunter's tent and said, "I want a showdown. I want you to get rid of the pigmy with the gun and reduce my bill."
"Mr. Goldwater," said the safari hunter, "you made a deal.
Distraught, Garfield Goldwater returned to his tent. He tried to dream of suits made by Angelo in Rome and ice cream sundaes at Bishoff's in Teaneck, New Jersey, but always his thoughts returned to the ten-thousand-dollar fee and the pigmy with the gun.
The next day, the safari went out, and now it was Garfield Goldwater himself who spotted the gorilla. This time it was a very large one. The Zulu climbed the tree and shook the branches. The Zulu and the gorilla confronted each other and the two began to wrestle. Suddenly, the gorilla threw the man.

As the Zulu came tumbling down to the ground, he screamed to the pigmy, "Shoot the dog! Shoot the dog!"

Philosophia Perennis, Vol 1

Chapter #3

Chapter title: Falling Upwards
23 December 1978 am in Buddha Hall

The first question

Question 1
OSHO, THANK YOU FOR THE DELICATE SYNTHESIS. GREAT JOY ARISES IN UNDERSTANDING THE PURPOSELESSNESS OF EXISTENCE.

Deva Nirguna,

TRUTH ALWAYS TRIGGERS A PROCESS IN YOU, even if the truth is not your own. The very hearing of it creates a parallel process in you. It is not caused by hearing it; it follows not the law of cause and effect but the law of synchronicity.
Listening to great music, music arises in you. There is no necessity: it may arise, it may not arise. There is no inevitability about it. But if you are open, it arises. If you are available, it arises. Watching a great dancer, something starts dancing in you. This is communion.
The truth of Pythagoras, the truth of the greatest synthesis ever attempted, CAN trigger a process in you, CAN start

something so immense that you could not have ever dreamt about it. That is the whole purpose of satsang: being in communion with a Master. His presence, his utterances, his silences, start working on you AND sometimes even in spite of you. Sometimes you become aware of those processes, sometimes you are not even aware of them; they start working underneath your consciousness. One day they explode into great blossoming.

Pythagoras really has tried the impossible. And not only tried -- he succeeded too. But the world wants to live in division, because the world can only understand conflict. It cannot understand synthesis. Synthesis can be understood only when some synthesis inside you starts happening; otherwise, synthesis is non-understandable, will be misunderstood.

Everybody was against Pythagoras. All religions, all sects, all the so-called gurus of those days, were against Pythagoras. In fact, they should have been with him, because he was bringing all scattered fragments of truth together. But it hurts....

If I say the Koran is true, AS much true as the Vedas, if people were understanding then Mohammedans and Hindus would both be tremendously happy -- but that doesn't happen. Both become angry. The Mohammedan becomes angry because I have compared HIS holy book with the ordinary book -- Vedas? And the Hindu becomes angry because I have compared HIS holy book with an ordinary book -- the Koran? They both become angry because their egos are hurt.

And you can understand what must have happened to Pythagoras, because it is happening to me, it is happening

to you. The SAME process! Hindus are against, Mohammedans are against, Jainas are against, Buddhists are against, Christians are against. Why? And I am bringing Christ and Buddha and Mahavira and Zarathustra and Lao Tzu and Krishna into the highest possible synthesis. Still they are all against it.

The reason is: they are divided within themselves. They can only understand THAT WHICH THEY ARE. YOU can never understand anything beyond your consciousness. If YOU are split, you can only understand a split world. If you are in a subtle harmony inside, then only will any harmony happening outside be understood.

It is good, Nirguna, that you felt great gratitude arising in you listening to the synthesis. It shows something has started becoming integrated in you -- something that is bringing you together, that is creating a kind of unity between the two hemispheres of your brain, the left and the right.

These two hemispheres of the brain have to be understood, and very deeply -- because much depends on that. Now scientists are also in deep agreement with the ancient mystic lore, that unless these two brains are bridged and bridged rightly, a man remains schizophrenic. They ARE bridged, but in a very very small way; just a small thread bridges them. That thread can be cut.

Sometimes it happens in an accident, in a car accident, for example -- the bridge may be damaged. It is a very delicate bridge, JUST like a thread. Once it is cut, the person becomes two persons: one person becomes two persons. He starts behaving like two persons. And strange things have been observed.

For example: the left side of the brain is able to read and to remember. The right side of the brain is not able to read at all. So a strange thing happens: you can give the person something to read, he will read it, but only one part of his brain will remember it. If you anaesthetize his left side, he will not even remember that he has read anything. He HAS read something, but he will not remember.

His one hand may be doing something, but the other hand will not cooperate, because those two hands belong to different hemispheres. The right hand belongs to the left hemisphere. That's why the right hand has become so important. The right has become the RIGHT hand, and the left hand has become the wrong hand. Why? It is very symbolic.

The left hand is connected with the right hemisphere, and the right hemisphere represents intuition, psychic powers, meditation, love, poetry -- because ALL these things are condemned, the left hand is condemned. The right hand represents logic, calculation, arithmetic, science -- because these things are praised, the right hand is praised.

Ten percent of children are born lefthanded; out of ten, one person is lefthanded. You may not be able to find so many lefthanded people, because from the very beginning we start forcing them to write with the right hand, to do things with the right hand. This is destroying a minority. This is very oppressive, because the person who is born lefthanded has to be lefthanded if he is ever to be an authentic person. He will become phony. You will force him to use the right hand and because all are rightists -- the teacher, the parents, other students in the school -- he will feel guilty if he uses the left hand. He is doing something wrong.

He is NOT doing ANYTHING wrong -- he is naturally a leftist. He has the capacity to become a poet. He has the capacity to become an intuitive person. He may develop prophetic powers. He may be able to read other people's thoughts one day. He may be able to become a great hypnotic medium. He may even be able to have power of mind over matter. He has IMMENSE capacities! but he is crushed.

The society forces him to move to the right hand. The right hand is his weak hand. He will live a very weak life, unfertile, uncreative. He may have become a great seer; now he will live just as a third-rate mathematician. The person may have been a first-rate poet, or a musician, or a painter; now he will be just a third-rate clerk in some office, or a station-master, or a deputy collector, or a politician -- something third-rate. You have been very very violent with him.

These two hemispheres are very slightly bridged; a little communication happens ordinarily. The more one becomes integrated, the deeper the communication that starts happening between these two hemispheres. In a Buddha those two hemispheres become one. He is AS logical as one can be and AS loving as one can be.

The left hemisphere, which is connected with the right hand, is under the law of necessity. And the right hemisphere, which is connected with the left hand, is under the law of power. And if both these laws become one, LOGOS arises, DHAMMA arises, TAO, TORAH, arises -- the ultimate law, the law of laws. Then the man has a tremendous beauty and grace. He is the meeting of the earth and the sky, of man and woman; he is the meeting of

all that is divided in existence. And in THAT meeting, God is known.

All the secret methods of all the mystery schools are nothing but alchemical processes to create a bridge between these two hemispheres, to bring them SO close, so utterly close, that they almost become one. When logic functions as love, love functions as logic, you have attained to the highest peak. At that peak, ecstasy simply happens -- just as when spring comes, flowers start blossoming. When that synthesis, that spring, has happened in your inner world, you have come home, you have attained the one, the whole. You have become holy.

Nirguna, something is happening in you, as something is happening to all of my sannyasins. In those who are really close to me, those who are not just formally sannyasins, those who are really in love with me, those who have really said a YES to me, without any NO hiding behind it, this synthesis is happening. East and West ARE meeting, the sky and the earth ARE meeting, mind and matter are meeting.

What Pythagoras did was destroyed. His whole academy, his whole school, was burnt. Hundreds of his disciples were massacred. We are trying to do it again, we are taking the risk again -- the danger is there. The same can be our fate too. But it need not be. We can learn something from Pythagoras' experiment. He was the first pioneer. He HAD succeeded in his life; he had succeeded with many of his disciples. But maybe he had come too early; the world was not yet ready.

Now the world is scientifically ready. That time the world was not scientifically ready. East was East and West was

West, and the bridge was almost impossible. Now science has brought people so close to each other that this is the climate in which spiritually also a synthesis is possible. At that time people were isolated. Once in a while a visitor might come from the West to the East... and remember, it was always a visitor from the West to the East; it was never a visitor from the East to the West. Why?

The West represents the male mind: it takes initiative. The East represents the female mind: it simply waits, it takes no initiative. It is like a man always proposes to the woman and says "I love you." It is never the woman who proposes. And if a woman proposes to you, you would like to escape from her because she is not a woman; she has more of a male mind. You will become afraid. You will be offended. You will not be able to take it easily. The woman has to wait.

That's why the West has always been sending feelers to the East. The East has simply waited; it has not gone anywhere. Once in a while a visitor may come. He will take with him the ancient lore of the East to the West, and he will always be misunderstood. It happened with Pythagoras, and after five hundred years it happened with Jesus.

Jesus had also been a visitor to the East; he learnt all in the East. And when he went back, he was not understood either; it was too foreign. The SAME way it is happening to my sannyasins: when you go to the West you are going to be misunderstood. But you are in a better position -- you are so many. A Pythagoras came alone, went back alone; a Jesus came alone, went back alone. They were great adventurers.

Jesus was killed. Pythagoras' academy was burnt, his disciples massacred. I he world was not yet so closely knit as it is today. Science and technology have brought people very close. All the barriers, at least the physical barriers, are re moved. Now the second step can be taken: psychological barriers can be removed -- that's what we are doing here.
It is good that the Pythagorean synthesis struck a chord in your heart, because that s my work too.
And the second thing, Nirguna. you say:

GREAT JOY ARISES IN UNDERSTANDING THE PURPOSELESSNESS OF EXISTENCE.

JOY ARISES only when you understand that the whole cannot have any purpose. Parts can have purpose: the whole cannot have any purpose.
Your house has a purpose: it is a shelter for you. a safety for you. The food has a purpose: it nourishes you, it keeps you alive. Your clothes are purposeful. your machines... and everything that you create is purposeful. But what purpose do you have?
Now you start moving into the world of purposelessness. Still a few things you can find. You can say, "I am here to be happy." But what purpose is there in being happy? What purpose does happiness have? You may say, "I am here to love." But then love in itself is purposeless. It is AS purposeless as a roseflower, as a dewdrop slipping on the lotus leaf in the early morning sun. It is AS purposeless as the whole.

The closer you come to the whole, the more purposelessness becomes the law. Purpose belongs to the law of necessity: purposelessness belongs to the law of power. What is the purpose of the whole? No purpose at all -- it is a sheer celebration. That's why Hindus have called it LEELA -- LEELA means a playfulness. It is just a play. Play has no purpose. The moment play becomes purposeful it becomes a game, remember -- that is the difference between play and game. If you are simply playing cards with no stake, with no money involved, it is a play. The moment you stake money, it is no more play -- it is business. Purpose has entered. It is a game. Now you are gambling. Just a few moments before you were playing; now playing has become secondary. Now the question is how to succeed in getting more money. The thing has become serious; it is no longer weightless. It has fallen from the world of grace into the world of gravitation. It has fallen from the world of power into the world of necessity. These two laws are tremendously beautiful. The law of necessity is equivalent to the law of gravitation. Science has recognized the law of gravitation, the law of necessity. Science has not yet recognized the higher law: the law of grace, the law of power. That's why science goes on thinking in terms of cause and effect. It is still unaware of a higher law.

Religion has discovered the higher law -- the law of grace. Gravitation pulls you down... now this should be meditated over. If there is birth, there is death -- to counterbalance it. If there is love, there is hate. If there is negative electricity, there is positive electricity. If there is a law that pulls things down, there MUST be a law that pulls things up.

It is simple logic! It need not be proved. It is VERY simple: in life everything is balanced by its polar opposite. So where is the polar opposite of gravitation? I ask. There must be one. And remember, even gravitation was not known before Newton; just for three hundred years we have known it. And it is not that the law of gravitation started functioning after Newton -- it was functioning tor ever! Newton did not invent it: he only discovered it. And now the discovery looks very ordinary.

Newton sitting under a tree, and an apple falls, and he contemplates over it: "Why does the apple always fall downwards? Why not sometimes upwards? or to the right? or to the left? Just going in any direction.... Why does it always come downwards?" And something clicked in his mind, that there must be some power that pulls it towards the earth. But apples have been falling always! Before Newton too. Apples don't bother whether Newton has discovered the law or not. Apples have simply been falling without knowing any science of falling.

And exactly the same has been happening with the law of grace. There have been people who have been falling upwards. A Buddha, a Jesus, a Pythagoras -- these people have fallen upwards. They KNOW that something pulls up -- if you allow. If you simply become effortless, if you DON'T do a thing, if you surrender, if you trust, something starts taking you upwards, you start levitating -- not physically: spiritually. Something in you starts rising higher and higher and higher and reaches to the ultimate peak of consciousness. Just as the apple falls downwards, you start falling upwards.

There is a famous Sufi parable:

A Sufi mystic who was known as a madman.... Many mystics have been known as madmen. They ARE in a sense. The world thinks they are mad, because they follow something utterly absurd in the eyes of the world. The world accumulates money, the world is in search of more and more power and prestige, and they are simply not concerned with these great things. The world wants to possess and have more and more. And there have been people who are not worried about having more and more. Certainly they look mad. They don't have a thing to their name... remember Diogenes, not having a thing to his name, but still happier than Alexander the Great, utterly joyous. Even Alexander the Great had felt jealous. It is said that he said to Diogenes, "If next time I have to come into the world, I will ask God, 'This time please make me Diogenes. I don't want to become Alexander the Great again.'" Must have felt very jealous of Diogenes, the naked madman.

But what did Diogenes say? He laughed and he said, "If I have another chance to come into the world, I cannot ask to be made Alexander the Great -- because I am not stupid. And why do you want to wait for another life? You can become Diogenes right now, because to become an Alexander great effort is needed: to become a Diogenes no effort is needed. You can become immediately!" He said, "Throw you; clothes! Lie down by my side! I am taking a sunbath, you take one also. And forget all about conquering the world... you are a Diogenes THIS very moment! "

These people will look mad. He USED to look mad. Diogenes used to carry a lamp in full daylight. And whenever he met a person, he would take his lamp up and look into his face -- in full daylight! And people would ask, "What are you doing?" And he would say, "I am searching for a man -- I have not come across him yet."
And do you know what happened when he was dying? Somebody asked Diogenes, "Your whole life you have been searching for a real man. even in full daylight with a lamp -- did you find him?"
Diogenes opened his eyes and he said, "No, but I am dying happy -- at least nobody has stolen my lamp yet."

These people will look mad.
The story, the Sufi story, says:

A mad Sufi mystic stayed in the house of a disciple. The disciple was a little worried because this man was known to do strange things: "He may do something and may create some nuisance. And the neighbourhood and the people, what will they think? They will think that I am also mad, to be a disciple of such a mad man."
And it was known that even in the middle of the night he would start singing, shouting, or dancing, out of joy. So the disciple thought, "It will be better to keep him locked in the basement, so at least he doesn't start doing something in the middle of the night." So he locked him in the basement. And just in the middle of the night, it started happening -- great rejoicing! shouting and dancing. And he was more puzzled because he heard him dancing on the roof! He

rushed upwards. He asked, "But how did you manage? How did you come to the roof?"
He said, "What can I do? I opened my eyes and I saw I was falling upwards."

This is a beautiful story -- falling upwards. There is a law of falling upwards. And sometimes when you meditate, dance, sing, you will feel it: being possessed by something higher, from the above. And you are taken to higher plenitudes than you have ever known before.
That is the law of grace, or the law of power.
And when you can use both the worlds.... One belongs to science, one belongs to religion. And the world is waiting for a NEW way of looking at things, in which science and religion will become one. Call it 'religio-science' or call it 'science-religion' -- but the world is waiting for SOMETHING that will make these two laws function as one in a great synthesis.
That's what I mean when I say that I would like my sannyasins to be like Zorba the Greek and Gautam the Buddha -- both together. My effort here is to create Zorba the Buddha.

The second question

Question 2
OSHO, I LOVE THE WAY YOUR HANDS MOVE AND DANCE GRACEFULLY WHILE YOU ARE TALKING TO US. I FEEL INTOXICATED WITH YOUR HANDS AND THEIR EXPRESSIVE MOVEMENTS. WHAT IS THE SECRET OF YOUR HANDS?

THERE IS NO SECRET -- I am just an old ancient Jew. And habits die hard.

It was a morning in December, and the air was bitter cold. Two Jews were walking down the sidewalk, and one of the pair, amid great puffs of steaming breath, was talking and gesticulating earnestly. The other, however, remained silent. Finally the first Jew paused in his discourse long enough to say, "Well, Moe, don't you agree with me, what I say?"
To which Moe replied, "Ikey, you can talk all you want, but I am going to keep my hands in my pockets."

The third question

Question 3
WHAT IS THE DE-ACTIVATION PROCESS OF THE LAW OF NECESSITY AND THE ACTIVATION PROCESS OF THE LAW OF POWER?

Anurag,

THE LAW OF NECESSITY means you are unconscious, you are functioning like a robot. Only then does the law of necessity apply. So if you want to de-activate the law of necessity, the only way is to become more aware, more alert.
De-automatize your activities. Walking, walk with aware ness. Eating, eat with awareness. In the beginning it is very difficult, because you have always lived in

unconsciousness. You walk mechanically -- bring awareness to walking. And to bring awareness to walking, a few things will be needed.

One: don't walk at the usual pace you walk -- go slower. Go AS slow as you can, because if you go slower than you usually go, your old habit cannot persist. You are bringing something new into it and the body will have to get adjusted. It will take time, and that time can be used to become aware.

If you smoke cigarettes, go VERY slowly, take time. Take the packet of cigarettes VERY slowly from your pocket, as slowly as possible. Be in slow motion. And then slowly take a cigarette out, VERY slowly, as if you have no energy... and you are BOUND to be aware! Then tap the cigarette on the packet, AS slowly as possible, as if you are almost dead, and go on doing it for a longer time. Then very slowly put it in your mouth. Then wait! Don't be in a hurry. Then bring your lighter... and the same, slow... take time. Smoke one cigarette in one hour. And you will be surprised how much awareness arises in you.

And you will also be surprised to know: the moment you lose awareness, you fall back into the old fast motion. Slow down....

That's the whole process of vipassana. In vipassana you have to do two kinds of meditation: one is sitting, zazen; another is walking. WALK slowly.... It can be done in any way. Just breathe slowly, and breathing becomes a meditation. Let your hand move very slowly from one side to the other. And you will be aware.

Make your activities de-automatized. And the more aware you are, the more the law of necessity starts disappearing.

And when there is no law of necessity functioning, the other law functions automatically, of its own accord -- the law of power.
It is said:

One day a great astrologer was coming back from Kashi. He had been learning astrology for twenty years in Kashi; he had become very famous. Now he was going back to his home town.
Passing a river, on the soft, wet sand, he saw a few footprints... he could not believe his eves! "Those footprints can only be of a man who is the ruler of the whole world!" That's what his astrological books had been telling him for twenty years. The ruler of the whole world has a special name in India -- he is called CHAKRAVARTIN -- whose rule is on all the six continents. "What is a Chakravartin doing in this poor village? Naked, barefoot, in the hot sun, on the bank of this small and dirty river? Impossible!"
A great doubt arose in the astrologer: "Are my books wrong?" He studied the footprint very well; ALL the symptoms were there. He followed those footprints in search of this man... and he came across Buddha sitting under a tree.
Now there was even more difficulty. The man looked like a great emperor: his grace, his beauty, and the silence that surrounded him, and the festivity that was around. Just by his presence, the tree was glowing, the rock he was sitting on was glowing. "He IS a Chakravartin! But he looks like a beggar too, with a begging bowl."

He fell at the feet of Buddha and asked, "You have puzzled me very much. Should I throw my books? Twenty years I have wasted! Can I look at your feet?"
He looked at Buddha's feet and he said, "Now it is absolutely certain: you should be a Chakravartin! -- the greatest emperor in the world, the emperor of emperors. What are you doing here? I don't even see a servant around you. And what is this begging bowl, and these old clothes you are wearing? Are you a beggar?"
Buddha laughed and he said, "Don't throw your books -- they are right, but they are right only for the people who live under the law of necessity, those who live unconsciously. Once a person becomes conscious, he goes beyond astrology and astrological predictions. Then the law of necessity no longer applies to him. Then he is part of the infinite power then he is part of God -- he IS a God. He lives in a totally different way . You cannot predict him; he is unpredictable.
"Don't throw your books. You will not come across a man like me again in your life. Don't be worried. It rarely happens -- very rarely it happens that a person is born as a Charkravartin; very rarely it happens that a person becomes a Buddha. And, of course, absolutely rare is the case when a Chakravartin becomes a Buddha. A Chakravartin in himself is rare; a Buddha in himself is rare -- and the combination of a Chakravartin becoming a Buddha is absolutely rare. You will not come across such a person again in this life, or in MANY lives, so don't be worried. I am an exception -- and the exception proves the rule. You can follow your books, you can take your books, and you

will ALWAYS be right. It is only this once that you have been wrong."

Become conscious, Anurag. The more conscious you are, the more you are beyond prediction. Then you live EACH MOMENT in freedom -- power means freedom. Power means free from the past karma. Power means you are no more dominated by the past. The past has no more power over you. Your each moment is free from the past moment. Your each moment is fresh, young, virgin. You LIVE it in total freedom! but it never creates a bondage for the moment that will be following it. Your each moment remains unpolluted, pure, crystal-clear.

And to live in the law of necessity is to live in bondage. That's what is meant by SAMSARA -- the bondage, imprisoned. That is the whole meaning of the law of karma. In fact, the idea that Pythagoras got of the law of necessity is from the law of karma; that is his way of expressing it. The law of karma says: Whatever you have done in the past is still dominating you. You are possessed by the dead past; you are manipulated by the dead past. Whatsoever you have done yesterday has become a pattern, a structure, a character, and you are simply repeating it today. By repeating it, you will be enforcing it. Tomorrow it will become stronger, and the day after tomorrow even stronger. And life after life if you go on repeating a certain thing, it creates grooves in your mind -- and then it becomes an absolute necessity. You simply live like a robot.

Gurdjieff used to say that man is a machine. It is true. Unless you become a Buddha, you are a machine. What

does the word 'Buddha' mean? 'Buddha' means one who is awakened, aware.
Become aware. The man of awareness has no character. You will be surprised: I say the man of awareness is characterless -- not in the sense that you give to the word 'characterless', but in a totally different sense he is characterless. Because he has no past to dominate him, no structure, no pattern. He is pure freedom. He is innocent. He responds to the moment, with no ready-made responses, because if a response is ready-made it is not a response at all: it is a reaction. He mirrors the moment as it is, and in that mirroring, he acts.
The unconscious person reacts: the conscious person acts. And if you can act consciously, TOTALLY in the moment, you don't create any karma, you don't create any structures. You always remain free; you always go on moving beyond the past. You go on slipping out of the past like a snake slips out of the old skin.
Then life has tremendous beauty -- because then there is power. And it is not YOUR power, so there is no question of any ego trip. Ego comes from the past; it is part of the law of necessity. Ego is your character, good or bad, but ego is the prison that keeps you in bondage. Ego arises out of your whole past.
Just think for a moment: if you have no past, who are you? Suddenly the whole edifice of the ego collapses. The man of power is not really powerful in his own right: he is just a vehicle for the power of God. He has no claims. He simply functions as a representative of the whole. He is utter freedom, utter joy. He knows no boundaries, he is infinite.

Space and time are no more relevant to him. He is beyond space, beyond time.
That is the meaning of being enlightened. Disappearing as a character, disappearing as a person, disappearing as an ego... and becoming one with the whole: UNIO MYSTICA. That mystic union... and you are no more there, and God is. And God is power.
The bridge from necessity to power is consciousness. Anurag, become more and more conscious in whatsoever you are doing. And it is your birthright to enter into the world of power, into the radiant world of power, the luminous world of power.

The fourth question

Question 4
OSHO, IS THE TIME RIPE FOR ME TO BECOME A SANNYASIN? CAN I ASK WHEN THE TIME IS RIPE?

IT HAPPENED ON A JOURNEY BY SHIP: the parrot felt terribly bored and was really happy when one day he discovered that there was also a monkey on board. To pass the time the parrot said, "Let's play hide-and-seek."
The monkey said, "I don't know this game. How does it go?"
So the parrot explained, "It is very simple. You close your eyes, face a wall and count to a hundred. In the meantime I hide and when you reach one hundred you start looking for me."
So they did.

But it happened that the ship exploded at the same moment that the monkey reached one hundred. The parrot managed to find a plank floating in the sea. After a while he saw the monkey as he swam towards the plank totally exhausted. When the monkey had climbed up he looked at the parrot and said, "What a stupid game!"

Whenever you feel life as a stupid game, it is time for sannyas.

The fifth question

Question 5
CAN YOU SAY SOMETHING MORE ABOUT OBEDIENCE? IS IT NOT GOOD TO SERVE OBEDIENTLY IN A NOBLE CAUSE?

AWARENESS IS THE ONLY VIRTUE WITH ME REMEMBER. If you serve with awareness, it is Good. If you serve in an unconscious way, it is bad. It is not a question of a noble cause. If you are unconscious, even a noble cause is going to be very ignoble. It is the consciousness that you bring to it that matters.
You can look in the history books: all kinds of mischief have continued on the earth in the name of noble causes. Christians. Mohammedans, Hindus, have been fighting, destroying each other -- for noble causes. Communists, socialists, fascists, have been bringing more and more violence into the world and more and more murder -- for noble causes.

Do you think Adolf Hitlers cause was not noble? If it had not been noble, how could a very intelligent race like the Germans have followed him? And remember that the Germans are one of the most intelligent races on the world-map. This age's four great minds who have dominated the whole world, all have come from Germany. Friedrich Nietzsche, Sigmund Freud, Karl Marx, Albert Einstein -- these are the four great names of our times. They all came from the German mind, from German sources.

How could such an intelligent people follow this stupid megalomaniac, Adolf Hitler? In the name of a noble cause. The noble cause was: the world is in chaos and the world has to be dominated and ruled by the noble people, by the Aryans. Do you know? -- the word 'arya' means noble. The world has to be dominated and ruled by the noblest of the noble.

ARYA IS a Sanskrit word. It means the noblest. Now, behind the word 'noble', Adolf Hitler was hiding all kinds of ugly things. And thousands and thousands of intelligent people followed him, obediently -- because the cause was noble! Millions of Jews were burnt -- in the name of a noble cause -- millions suffered in concentration camps. And the people who were torturing them were not unintelligent people, were VERY efficient and intelligent people. And they were doing their duty, obediently, for a noble cause.

What happened in Russia? Joseph Stalin, another man of the same type as Adolf Hitler, murdered and butchered millions of people -- again in the name of a noble cause: Communism has to be established, and any sacrifice is not too much. If communism, the paradise, the classless

society, can arrive on the earth, then no sacrifice is too much.

And the same has been happening down the ages: the Christian crusades, the Mohammedan JEHADS -- wars of religion to SAVE religion. Of course, when Islam is in danger it has to be saved, and the people who are creating the danger have to be destroyed -- in the name of a noble cause. When Christianity is in danger, then everything is allowed. And who decides when Islam is in danger? Who decides when Christianity is in danger? Who decides who is an Aryan and who is not?

Jews think they are the chosen people of God, and Adolf Hitler thinks Nordics, the purest Aryans, are the chosen people of God. Now there cannot live two people who think that they are the chosen people of God: one has to be destroyed, the competitor has to be destroyed. Look at the whole inhuman history of humanity and you will always find it is obedience to noble causes that has caused immense misery, that has made the whole life of humanity a nightmare.

You ask me: IS IT NOT GOOD TO SERVE OBEDIENTLY IN A NOBLE CAUSE?

No. Serve only with awareness. Obey only with awareness. Obedience should NOT be for something exterior. Obedience should be something interior. You should be able to see what is at stake. And you will be able to say yes or no according to your own conscience. Only then can the world become a little better, a little more human.

The people who dropped the atom bomb on Hiroshima and Nagasaki -- just two persons! -- they could have said no. It was so obvious that the one hundred thousand people who lived in Hiroshima were utterly innocent -- small children, women, old people. Why drop an atom bomb that would destroy them immediately, within seconds? Within ten seconds Hiroshima was a dead city. Just ten seconds before, it was alive. It was time... people were taking their breakfast, people were singing, people were doing ALL kinds of things. Just a few seconds before, all was so alive. And after just a few moments, the whole of Hiroshima was just a cemetery -- all dead people.

The person who dropped the bomb could have said no, but he was obediently serving a noble cause. What was the noble cause? -- democracy. These big words are very dangerous, because behind them you can hide anything. Now in the name of democracy, capitalism hides itself. And in the name of equality, communism hides itself. Watch all big words, and whenever a politician uses a big word, be aware -- there must be something fishy about it. And don't go on following. It is better to die... if the man who was going to drop the atom bomb had said NO, it is possible he would have been court-martialled. So what? He could have said, "You kill me -- that seems to be a lesser evil. I would like to die" -- and that would have been a noble cause! -- "You shoot me, but I simply say no. I will not drop this atom bomb on innocent people."

The people who were destroying poor Vietnam could have said no. And the same is continuously repeated everywhere, all around the globe. Now it is time we should become more aware.

Obedience has been exploited. Obedience has been a very subtle strategy of the politician and the priest. If it comes out of your awareness, if you see that this is good -- not that your leaders, your politicians, your priests, say it is good, but you feel it is good, it has to be your response -- then do it by all means. But if you see... your individual conscience has to decide. That's my whole point: each individual has to create his own consciousness and conscience -- only then will we be able to create a better world. Otherwise, this world is going to commit suicide within twenty-five years. By the end of this century, this foolish idea of obedience to noble causes is going to destroy the whole of humanity, and not only humanity -- with humanity, all life on this earth, all trees, all birds, all animals -- all kinds of life. And there are millions of kinds of life on this earth. This earth is a festival.

If you go on carrying this stupid idea that has been put into your mind down the ages... throughout the ages, you have been fed this idea with your mother's milk: Obey! I teach you awareness. And, of course, out of awareness a totally different kind of obedience arises. Then you say yes because your heart says yes. and if your heart says no, then say no, and risk all for your no. That is human dignity.

ARTHUR KOESTLER WRITES ABOUT AN EXPERIMENT. Meditate over it:

A series of highly original experiments was started by Doctor Stanley Milgram. The purpose of the experiments was to discover the limits of the average person's obedience

to authority when ordered to inflict severe pain on an innocent victim in the interests of a noble cause.
The noble cause was education. It involved three people: the professor, who was the authority figure in charge of the proceedings; the learner or victim; and the experimental subject, who was asked by the professor to act as teacher and to punish the learner each time he gave the wrong reply. Punishment was by electric shocks of growing severity, administered by the teacher on the professor's orders. The learner or victim was strapped into a kind of electric chair. The teacher was seated in front of an impressive shock-generator which had a key-board of thirty switches ranging from fifteen volts to four hundred and fifty volts. There were also verbal inscriptions on the machine ranging from 'slight shock' to 'intense shock' to 'danger: severe shock'.
In fact, the whole gruesome set-up was based on make-believe: the victim was an actor, the shock-generator was a dummy. Only the teacher, at whom the experiment was aimed, believed in the reality of the shocks he was ordered to administer and of the shrieks of pain and cries for mercy uttered by the victim.
The basic procedure was as follows: the learner was given to read a long list of paired words, that is 'blue box', 'nice day', 'wild duck', etc. Then in the examination he was given one test word, for instance, 'blue', with four alternative answers, that is 'ink, box, sky, lamp', and had to indicate which was the correct answer. The teacher was instructed by the professor to administer a shock each time the learner gave a wrong response, and moreover to move one level higher on the shock generator each time the learner gave

the wrong answer. There was a fifteen volt increment from one switch to the next.

To make sure that the teacher was aware of what he was doing, the actor who played the role of the learner uttered complaints which increased in stridency according to the voltage, from mild grunts starting at seventy-five volts, in a crescendo, until at one hundred and fifty volts the victim cried out, "Get me out of here! I won't be in the experiment any more. I refuse to go on!"

Remember that the teacher believed that the victim too was a volunteer.

At three hundred and fifteen volts, after a violent scream, the victim reaffirmed vehemently that he was no longer a participant. He provided no answers, but screamed in agony whenever a shock was administered. After three hundred and thirty volts he was not heard from... yet the professor instructed the subject to treat no answer as a wrong answer, and to continue to increase the shock level according to the schedule. After three shocks of four hundreds and fifty volts, he called off the experiment.

How many people, in an average population, do you think would obey the command to carry on with the task of torturing the victim to the limit of four hundred and fifty volts? The answer seems to be a foregone conclusion: perhaps one in a thousand -- a pathological sadist.

Before starting his experiments, Milgram actually asked a group of psychiatrists to predict the outcome. With remarkable similarity, they predicted that virtually all subjects would refuse to obey the experimenter. The consensus of the psychiatrists was that most subjects would not go beyond one hundred and fifty volts, that is when the

victim asks for the first time to be released. They expected that only four percent would reach three hundred volts, and that only a pathological fringe of about one in a thousand would administer the highest shock on the board.
In actual fact, over sixty percent of the subjects continued to obey the professor to the very end -- the four hundred and fifty volt limit. Remember: sixty percent.
When the experiment was repeated in Italy, South Africa and Australia. the percent of obedient subjects was somewhat higher. In Munich it was eighty-five percent.
The act of shocking the victim does not stem from destructive urges, but from the fact that the subjects have become integrated into a social system which is based on obedience. To prove this point, Milgram carried on a further series of experiments in which the teacher was told that he was free to inflict on the learner ANY shock level of his own choice on any of the trials. Though given full opportunity, almost all subjects administered the lowest shocks, the mean shock level being fifty-four volts. Remember that the victim's first mild complaint came only at seventy-five volts.
In the original experiments, when the teacher acted on orders, an average of twenty-five out of forty subjects administered the maximum shock of four hundred and fifty volts. In the free-choice experiment, thirty-eight out of forty did not go beyond one hundred and fifty volts -- victim's first loud protest -- and only two subjects went up to three hundred and twenty-five and four hundred and fifty respectively
The vast majority of the subjects, far from deriving any pleasure from shocking the victim, showed various

symptoms of emotional strain and distress. Some broke into a sweat, others pleaded with the professor to stop, or protested that the experiment was cruel and stupid. Yet two-thirds nevertheless went on to the bitter end.

We have been taught for centuries to obey -- and to obey in the noble cause is a virtue; to disobey is a vice, is a sin. Disobeying any noble cause will create guilt in you. Obeying will make you feel good. AND YOU may even be obeying it in spite of your own conscience. You will see the futility, the stupidity, the cruelty of it.

The man who dropped the bomb on Hiroshima slept very well that night, and in the morning when he was asked how he was feeling, he said, "Perfect!" People could not believe it. They said, "Could you sleep in the night? One hundred thousand people have been burnt by you -- could you sleep in the night?"
He said, "I slept VERY well, because I had done my duty. And when one does one's duty well, one earns a good sleep."
Truman was the President of the United States when the atom bomb was dropped. When he was asked, "How do you feel?" he said, "I feel great! A noble cause has been served -- democracy has won over fascist forces."

Remember always: big words are very dangerous. And big words have a very hypnotic power in them: democracy, God, religion, Bible... great words have a VERY hypnotic power over you. They can create a great unconsciousness in

you, and you can go on doing things which you would have never even dreamt of doing without those big words.
So remember, 'noble cause' is a very dangerous game. Who decides what is noble? Let EACH individual decide according to his own conscience.
And why in Munich was the percentage the highest? -- eighty-five percent. Because Germans are very obedient. That has been their training, that has been their conditioning -- and they have been praised for it. That has become part and parcel of their inner mechanism.

The disappearance of a sense of responsibility is the most far-reaching consequence of submission to authority.

It is very easy to dispense with your responsibility. You can always say, "What can I do? -- I have been ordered." And the higher person can say he has been ordered from a higher authority, and so on and so forth. Even the President can say, "I have been advised by the military experts." And so on and on, round and round it goes. Nobody is REALLY responsible. Responsibility can always be shoved on somebody else's shoulders.
And a really religious person is a responsible person. He says, "I am responsible. If I am doing something, then I am responsible, and I have to think it over, whether to do it or not. If my OWN awareness allows it, I will do it; otherwise, whatsoever the consequences, I AM GOING TO DISOBEY. "
So obedience is not a value to me at all, neither is disobedience a disvalue. Your own understanding is the

value. OUT of that, obedience is good; OUT of that, disobedience is also good.

Morality does not disappear, but acquires a totally different meaning: the subordinate person feels shame and pride depending on how adequately he has performed the actions called for by authority. Language provides numerous terms to pinpoint this type of morality: loyalty, duty, discipline, obedience....

Great words! Beware of them. Always beware of great words: MY country, motherland, fatherland, church, temple. BEWARE of all great words! They can drive you into an unconscious, robotlike behaviour.

This is now the greatest danger to human survival: the capacity for man to abandon his humanity, indeed, the inevitability that he does so as he merges his unique personality into larger institutional structures. It is not anger, violence, aggression, destructiveness, which is so dangerous, but the greatly valued idea of OBEDIENCE. It is ironic that the virtues of loyalty, discipline and self-sacrifice that we value so highly in the individual are the very properties that create destructive organizational energies of war and that blind men to malevolent systems of authority.

Remember, if we want to create a new humanity, we will have to reconsider the whole mind of man. The past has created a a very ugly mind -- of course, with beautiful

labels, with beautiful painted smiles, and behind is great animality.
My emphasis is on the individual not on the society, not on the nation, not on the religion. My emphasis is on the individual. The individual has to be freed from all kinds of social bondages and slaveries. That's what sannyas is all about. Become aware... and out of your awareness, obedience is good, disobedience is good. But it HAS to be rooted in your awareness -- then everything is good. And out of unawareness, obedience is bad, disobedience is bad. Let me remind you: I am not telling you to be disobedient, because if it is out of unawareness, and you say NO, it is as bad as saying yes. I am not teaching you disobedience, disorder, indiscipline. I am not doing that kind of thing at all. I can be misunderstood. I AM being misunderstood. What I am saying is: I am making you responsible.
The individual is TOTALLY responsible whatsoever he is doing. So you have to think, meditate, and act out of your meditations -- and whatsoever you do will be virtuous, and whatsoever you do will be moral, and it will be a totally different kind of morality.

The last question

Question 6
BELOVED OSHO, THIS MORNING WHEN YOU TOLD THE STORY ABOUT THE TWO EIGHTY-YEAR-OLDS TALKING ON THE MORNING AFTER THEIR WEDDING NIGHT, I LET OUT A WHOOP OF LAUGHTER AT THE PUNCHLINE. REALIZING THAT I WAS OUT OF CONTROL, I CLASPED MY HAND

OVER MY MOUTH AND CONTROLLED MYSELF: I CAN'T HELP IT. I LOVE TO LISTEN TO YOU TELL STORIES. I LOOK FORWARD TO THE NEXT ONE DURING DISCOURSE. AM I BEING FRIVOLOUS? SHOULD I BE MORE SERIOUS?

Anand Bario,

SERIOUSNESS IS ILLNESS. Seriousness is pathological. Be sincere, but never be serious. And sincerity is totally different. Seriousness is an assumed, pretended phenomenon; sincerity is of the heart. Sincerity is a kind of intensity in everything that you do.

And it was good that you had a whoop of laughter! Now, hiding it behind your hands is phony, is pseudo. Let it be there! Laughter is good -- good in every way: physically, psychologically, spiritually.

And this is not being frivolous. We have been taught wrong things -- that's why people move with long faces in the world. We have been taught UTTERLY wrong things. Christians say Jesus never laughed. Why? And I know that he laughed, I know him perfectly well. But Christians were afraid: Jesus laughing will look frivolous. How can a saint laugh? The saint has to be with a long face. The saints come only with long faces. And, in fact, the man who has a long face can never be a saint.

Laughter is something of a very superior quality. No other animal except man can laugh. If suddenly on the road you see a buffalo laughing... you will go mad. You will never be the same again! No other animal can laugh, except man.

It is human dignity that man can laugh -- it is human dignity, glory.

Laughter is something spiritual. It belongs only to higher its of intelligence. The more intelligent you are. the more capable you are of laughing at things. Not only at things, but at yourself too. You become capable of seeing the whole grand absurdity of life, this great ridiculousness of life.

Christians made Jesus look very sad. That's why paintings of Jesus or sculptures of his face all look a little ugly. They don't have that joy that is expressed by Krishna -- his flute, his dance. They don't have that laughter that you will see in Bodhidharma's pictures, Lao Tzu's pictures. They don't have that superb quality that you will find in a genius like Chuang Tzu -- the genius of the absurd.

Jesus must have laughed, because he was a very earthy man. He loved good food, he loved good company, he loved people. He ate well, and he was also a drunkard. Now, a drunkard and not laughing? -- that is impossible. And he must have been telling jokes. Believe me! A drunkard and not telling jokes? The gospel writers must have dropped them. Even my editors sometimes feel that this is too much, unprintable! But I don't allow them to drop anything.

The gospels were written after Jesus died, three hundred years afterwards, so the editors had absolute freedom to do whatsoever they wanted. I know beautiful jokes have been dropped. Jesus was a Jew -- and Jews have the best jokes in the world.

Bario, don't be worried about frivolousness. And sometimes even to be frivolous is beautiful. Even to be

frivolous sometimes has a grandeur about it, a weightlessness, a beauty, a benediction. I accept life in all its colours, the whole rainbow: from frivolousness to sincerity.
Just for you I will tell two jokes:

Finkelstein's father was very unhappy because his son regularly did the two things that a good Jew is not supposed to do: eat ham and go with non-Jewish women. Finally he complained to the rabbi.
"Rabbi," he cried, "I don't know what to do. Whenever my son Ezra sees some ham, he immediately sinks his teeth into it, and when he sees a non-Jewish girl, he hugs and kisses her."
So Ezra had to go and see the rabbi. "What is this your father tells me?" demanded the rabbi in a loud voice. "You sink your teeth into ham sandwiches and kiss Christian girls? What is the matter with you?"
"Rabbi, what can I do?" said Ezra apologetically, "I'm crazy!"
"Nonsense," said the rabbi. "If you bit into the girl and kissed the ham sandwich -- THEN you would be crazy! But as things are, everything is in order and you are perfectly normal. Just don't do it any more!!"

And the second:

There was this owner-operator of a bar who was constantly besieged with requests from his male customers for the names of prostitutes and their whereabouts.

One day he decided it was stupid not to tap into this source of income, so he went and got a couple of girls and installed them in a couple of rooms over the bar. Whenever a customer wanted a girl, he merely sent them upstairs.
A couple of days after this new business began, a customer returned from upstairs very unhappy and complained to the man about the lousy blow-job he had just had.
The owner ordered the man to follow him back upstairs, called for the three girls who were working to gather in the bedroom, told the man to get back on the bed, turned to the girls and said, "Okay girls, I am going to show you HOW just ONE more time, so dammit, get it right!!"

Don't be worried about frivolousness -- that is part of life. And a real life contains all; it has all the nuances, all the notes and all the colours. So, Bario, you can have a good laugh. No need to hide it. I would like my place to be a place of laughter, joy, festivity. I want to be a festival to you.

Philosophia Perennis, Vol 1

Chapter #4

Chapter title: I Mean Business!
24 December 1978 am in Buddha Hall

The first question

Question 1
OSHO -- BUDDHA, MAHAVIRA, MOHAMMED AND CHRIST WERE ENLIGHTENED MAN. THEY TRIED

TO TEACH THEIR DISCIPLES THE METHODS TO BECOME ENLIGHTENED. THEY WANTED TO FORM AN ENDLESS CHAIN OF ENLIGHTENED PEOPLE, AND, INSTEAD OF BECOMING ENLIGHTENED, ALMOST ALL OF THEM TRIED TO BE CUNNING ENOUGH TO CHEAT THE COMMON PEOPLE BY MAKING LARGE SCALE BUSINESS FIRMS BEHIND THESE GREAT MEN. WILL YOU EXPLAIN THE REASON FOR THIS? WILL THIS ASHRAM BECOME THE HEAD OFFICE OF SUCH A NEW BUSINESS?

James P. Thomas,

EVERYTHING THAT IS BORN DIES. The flower that is in the morning, full of life and juice, by the evening will be gone. It is a natural law: nothing can live for ever. In time, things appear and disappear. In time, everything is just a soap-bubble. You don't condemn the morning flower just because by the evening the petals will have withered away, or do you? You don't condemn the sunrise because once the sunrise has happened the sunset is coming closer.
When there is a Buddha, a flower blooms. But it cannot remain for ever -- that is not the way of time. The flower will disappear. And man is cunning, and man is calculating. A few cunning and calculating people will gather around; they will make a business out of it -- that too is natural. When a Buddha is not there, whatsoever he has done is bound to become a business. But that is NO reason for a Buddha to stop doing whatsoever he is doing. Even knowing perfectly well that things will deteriorate, a Buddha tries with all his heart -- he lives his light, he shares

his light, he lives his love, he shares his love. And those who are receptive enough become enlightened. Those who are intelligent absorb the energy of the Buddha, and are transformed through it. They don't bother about what is going to happen later on; there is no question of bothering. James P. Thomas, you are here -- rather than becoming a sannyasin you are worried about what will happen later on: WILL THIS ASHRAM BECOME THE HEAD OFFICE OF SUCH A NEW BUSINESS? It is bound to become. It has always been so, it will always be so. Before it becomes one, you become a sannyasin. While I am here, let me transform you. And why should you be worried about the future? There will be future Buddhas too. They always go on happening.

So those who want to become enlightened, seek and search for a living Buddha. And they are ALWAYS around; the earth has never lacked them. Sometimes a Jesus, sometimes a Mahavira, sometimes a Mohammed, sometimes a Pythagoras -- they are always there. Those who are thirsty, they always find them. But there are millions who are not thirsty.

Those millions who are not thirsty, they also want to pretend that they are thirsty. It is these millions who are not thirsty and yet want to pretend that they are religious, seekers of truth -- they become the victims of the cunning and the clever people, of the priests.

The priests succeed in exploiting because there are people who want to be exploited. It is a perfect arrangement. The priest cannot make a business out of religion if there are real seekers -- they will see through it; they cannot be deceived. But in fact there are millions of people who don't

want to know the truth and yet are not ready to accept that they don't want to know the truth. That hurts. For these people, plastic truths are needed. For these people, plastic flowers are needed. And plastic flowers have one thing about them: they never wither away.

This is something to be understood: the false has a longer life than truth, because the false adjusts to the process of time; it is part of it. The true comes from the beyond; it is not part of time, it is part of eternity. It does not belong to time. It enters into time, but it is a foreigner. Time cannot absorb it, and it cannot adjust itself to time. So it is only for a moment that you see the light of a Buddha... and then it disappears. It is only for a rare moment that eternity gives a glimpse into the world of time.

That's how a real flower dies. But the plastic flower remains. In fact, now scientists, particularly those who are interested in NOT polluting nature, those who are ecology-oriented, are very much worried about plastic -- because plastic is something that never dies. It cannot be absorbed back by the earth; it will remain for ever and ever. You throw away a plastic bag or anything that is made of plastic -- it will remain. The earth cannot reabsorb it, the sea cannot reabsorb it. It is SO unreal that it will persist.

Lies persist for thousands of years; lies have their own ways of remaining, because they adjust to time, they are part of time. But truth is something strange in the world of time. It is timelessness. It is a miracle that once in a while it expresses itself in the dimension of time -- it is a miracle. The Buddha, the Christ -- these are miracles... something that should not be, something that is going against the law of necessity; something that follows the law of power, of

grace, and comes from the beyond. That ray comes and goes.

Millions of people want to pretend to be religious. These are the people who go to the churches and to the mosques and to the temples and the GURUDWARAS. These are the people who want religion cheap. They want only a formal kind of religion -- a Sunday religion. They don't really want to become committed; they are playing a game. And the game seems to pay in their mundane life -- the churchgoer is respected, and the person who is respected can cheat better than anybody else. The churchgoer is thought to be religious; nobody thinks that he will deceive, hence he can deceive more easily. The church fits with the marketplace perfectly well; it is part of the market-place.

Jesus was always a misfit; otherwise, why did people crucify him? People have never crucified priests; they have always crucified Buddhas. A Socrates is dangerous, disturbing, shocking; but the priest is perfectly good -- consoling, helping to make your life easier through his lies. His lies function as buffers, shock-absorbers. He helps you in every possible way to live the false, pseudo life that you are living. He helps you to forget all about truth, and he gives you truth and God in such cheap ways that you need not risk anything at all.

By being a Christian you don't risk, by being a Hindu you don't risk. By being a follower of Jesus, you were risking. To be with me is a risk! To be with the Shankaracharya is not a risk. To be with me is costly, it will create a thousand and one problems for you. Unless one is REALLY committed to truth, REALLY involved, REALLY thirsty and hungry for God, one cannot be here around me.

But millions of people want plastic flowers. Plastic flowers are very convenient; you need not grow them; you need not take the trouble of growing them. To grow real flowers is troublesome: think of the soil, prepare the ground, bring the manure and the fertilizers and water, and then protect. And then too it always remains unpredictable what is going to happen.

Plastic flowers are perfectly convenient; ready-made you get them. No soil is needed, no preparation, no gardening -- nothing of the sort. And they don't fade away. Once in a while you can give them a good bath, and they will be again as fresh as ever. They only collect dust, that's all; dust can be washed away.

That's how beliefs are -- plastic flowers. But millions of people want plastic flowers, hence the priest can exploit you. Remember always one of the most fundamental laws of economics: wherever there is a demand, there will be a supply. Because the false is demanded, there are falsifiers. And this is a natural process. I am not saying, I cannot say, that my place will not become a business one day -- it is going to become. Meanwhile, Thomas, if you are really interested, use the opportunity that I AM and don't bother about these things. You must have been around Jesus too -- there WAS a Thomas... he is known as doubting Thomas. His name has become a symbol of doubt. You must have been around Buddhas and you must have been asking the same question! And you are again asking the same question.

What is YOUR worry? A few people want to be cheated, and a few people want to cheat -- so it is perfectly okay!

What is wrong in it? If there is nobody to cheat you, what will happen to those who want to be cheated? They will feel very miserable. They will not be able to live their lives as they want to live them. So nothing is wrong; they play a game of hide-and-seek. If you want to play the game of hide-and-seek, then there are many businesses around. And you must be part of some church, of some religion, of some creed.
Every truth, sooner or later, will be organized. And the moment it is organized, it dies.
There is a famous story:

A disciple of the Devil came running to him and said, "What are you doing here? One man -- look down on the earth, sitting under that tree -- has become enlightened! He has found the truth. Our whole business is at stake, and what are you doing here? We have to DO something!"
Certainly, if somebody finds truth, then the Devil's whole existence is at stake -- he lives on lies. But the disciple must have been a new disciple, just a learner. The old Devil laughed and he said, "Don't you be worried. Let him find it -- we will organize, and once a truth is organized, it dies."

And all truths WILL be organized. There is no way to protect them, there is no way to make safeguards; there is no possibility. Every truth will be organized. Every truth will become a religion.
So the only way for the perceptive is: while the Buddha is there, drink of him as much as you can, and forget all about what is going to happen later on. This is the only intelligent way.

The second question

Question 2
THERE ARE MANY THINGS ABOUT YOUR SANNYAS THAT I DON 'T UNDERSTAND. I WANT TO BE A SANNYASIN, BUT BEFORE I TAKE THE JUMP I WANT TO UNDERSTAND EVERYTHING ABOUT IT.

THAT MEANS YOU DON'T WANT TO TAKE THE JUMP. If you have understood everything before taking the jump, it is not a jump at all -- it is a conclusion. Your mind is convinced of it. You have arrived at it through a logical process.
A jump means something illogical. A jump means: CREDO QUIA ABSURDUM. A jump means: I have fallen in love -- not in logic. The logical process is an ego process -- you decide, and then, certainly, you follow your decision. It is not a jump. A jump is going into the dark; a jump is going into the unknown; dropping the known and going into the unknown is the meaning of a jump. And the greater it is, the better -- because in the VERY jump you are reincarnated, in the very jump the old disappears and the new arrives. A jump has to be a crucifixion, and then it is followed by a resurrection.
A logical conclusion is a continuum; there is no gap. One thing leads to another; they are joined together in a chain. A syllogism is a chain. If you want to understand everything about sannyas and then you will take the jump, then it will not be a jump at all. And you will never get out of your

mind. It will be your mind deciding, it will be your mind functioning, and through its functioning it is going to be strengthened more.

A jump means you are tired of your mind, you are utterly tired. You have seen all the stupid games of it. You want to drop it. Love is not a conclusion: it is dropping the mind. That's why people call it 'falling in love' -- why 'falling'? The mind thinks of it as a fall; it is a condemnation from the mind. If you ask the heart, the heart will say 'rising in love', not 'falling in love'. One rises in love, one doesn't fall. I}ut the mind, the head, condemns it by calling it a fall, that you have fallen from your logical clarity; from your logical acumen, skill, you have fallen. You have become emotional, sentimental. You have fallen backwards.

Logic is basically a condemnation of all love. And sannyas has to be a love-affair. It is falling in love with a Master. It is a love relationship.

And, secondly, sannyas is not a philosophy that you can understand. It is not a theology that can be intellectually made available to you. It is an experience! And to understand an experience, you have to go into it. You cannot make it a condition that "First I will understand, then I will go into it." That will be as absurd as somebody saying, "I will taste this sweet only when I have understood its taste. I will eat it only when I have understood its taste." How are you going to understand the taste of the sweet? If this is your condition, that "First I have to know the taste, only then will I eat," then you are not going to eat it ever -- because the only way to taste it is to taste.

Sannyas is an experience, a taste. You have to become a participant. You cannot observe from the outside. Sannyas

is not something objective: it is something utterly subjective. It is pure subjectivity.

It is NOT like science. The scientist goes to the rose-bush -- he understands, tries to understand, analyse, experiment, with the rose. He will dissect the rose; he will find many things, but he will not find the rose and its beauty. He will find other elements. He will find how much of it is earth, and how much of it is water, and how much of it is air, and how much of it is sun -- he will find ALL these things. Only the rose will disappear.

He will not find one thing which was very very significant, which was really the significance of the rose: he will not find any beauty in it. No scientist has yet found any beauty in a rose. If you talk about beauty, he laughs -- he laughs knowingly -- you are talking nonsense. Beauty is not a component at all. But you know the beauty is there, although it cannot be proved in a scientific lab. Then how do you know the beauty?

Not by dissecting the rose, not by reading about the rose, but by participating with the rose, by becoming one with the rose, there are moments when you become one with the rose. When the observer disappears into the observed, when the observer is the observer and the observer is the observed, there is a moment of deep intimacy, communion. When the poet is not standing outside the rose but has gone inside it, when the rose is not there as an object but has penetrated the very soul of the poet, in that meeting there arises understanding.

That understanding is not scientific knowledge -- it is poetic experience. Sannyas is a poetic experience not scientific knowledge. So if you make this a condition, you

can never become a sannyasin, you will never be able to know this poetic experience that is being made available here. You will miss this opportunity. You are asking the impossible; the desire cannot be fulfilled.

The scene was Elaine's Restaurant on Second Avenue in Manhattan on a crowded Saturday night. A stranger walked in from the street and pompously announced that, even with a blindfold on, he could identify any wine. The challenge was immediately accepted. A dark cloth was placed over his eyes and wine after wine was handed to him.
"Lafite-Rothschild, 1958," he would announce. Or "Bernkasteler Badstube, 1951." And he was always right.
Finally, someone handed him a glass he could not identify. He sipped and then he sipped again... suddenly he spat it out and pulled off the blindfold. "Hell, man! This is urine! Plain fresh urine!"
"Yes," said a small voice in the background, "but whose?"

Now, don't make such impossible demands.
Sannyas has to be experienced, not understood intellectually. You are making an impossible demand. And the demand looks very logical -- at least, on the surface. Have you ever made it a condition that before moving into a love affair you will have to understand what love is, unless you have understood all about love you will never move into love? Then how are you going to understand love? By consulting the Encyclopaedia Britannica? by reading learned articles and papers on love? by listening to great lovers and their poems? You may gather much ABOUT love, but about love is not love. To know about

love is one thing, and to know love is totally different, utterly different. In fact, the person who knows too much about love may miss knowing love at all, because he will be deceived by his knowledge. He will think, "I have already known." He will think that he already knows so there is no question of searching for another way of knowing.

There are two ways of knowing. One is remaining outside as an observer, detached, aloof, cold -- the scientific way. And the other is the mystic's way: becoming passionately involved, not remaining cold and aloof; becoming committed, not remaining on guard; taking a jump, a quantum leap. It needs guts, courage.

And the greatest courage in the world is to drop the known for the unknown. It is only for the adventurous soul. Sannyas is not for all; it cannot be. It is not for the herd mentality. It is only for the few -- the few lions who can rush roaring from the known into the unknown.

And you can go on rationalizing your cowardice in millions of ways. This is one of the most beautiful ways to rationalize your cowardice: "How can I take the jump? because unless I understand, the jump is illogical -- and one should be logical." If you remain logical, your whole life will remain shallow. Logic cannot give you depth. Depth always comes with love, and love is a mad affair.

One sannyasin, Al Masta... Al Masta means mad, madly in love. Just a few days ago she took sannyas. Today she has said that she was moving in such beatitude, in such ecstasy, these few days she has been a sannyasin; she was rising and rising in a crescendo. Now her boyfriend has arrived and the boyfriend said, "This whole thing is a business!" She

has asked me, "What should I do? Tell him to get lost? or should I be patient?"

Al Masta, be patient -- love knows how to be patient. Let him feel your energy. He may be closed to me, but he loves you -- let him feel your energy. And your energy is now my energy, don't be worried. Dance, sing, POUR your energy into his being. Let him feel that something tremendously important has happened to you. Don't try to convince him, because these are not things which can be argued.

Sannyas can never happen through conviction. It is a conversion! So don't try to argue. If you argue, there is every possibility he will destroy your joy. All arguments are dangerous for joy. And once he has become capable of destroying your joy, you will by and by start feeling he may be right. He will create doubt easily in you.

If you argue, you will lose. Don't argue. There is a far better way of conversion: dance. When he argues, you start dancing. Hug him, love him, shower kisses on him -- when he argues -- drive him crazy! Let him feel that you are a totally different person now.

And I have given you the name 'Al Masta' -- behave as a mad lover. And don't be bothered by his arguments. And if you don't become too much concerned about his arguments, he will become concerned about the change that has happened in you and that is happening every day. Then he will become suspicious about what he is saying -- then you will create doubt in him.

And this doubt will be totally different from that which he can create in you. What he can create in you will be only an intellectual doubt, just an impotent thing. But if you can create an existential doubt in him, that something has

happened to you and he would also like it to happen to him, then the work is done.

Don't say to him, "Get lost." If he wants to get lost, he will get lost by himself; you need not say it. If you love the man, man, this is the opportunity to share your joy with him. And let him say that this is business and all... nothing to be worried about. This IS business! I mean business! But this is no ordinary business -- this is something divine. But how can he understand? He must be afraid; now his woman is gone. He must cling and argue and try in every way to distract you -- because now you no more belong to him, you belong to me. That is the fear. He must be feeling very jealous; he must be feeling that he has lost you. He will try in every way to convince you. Listen to his arguments, but don't argue -- enjoy. When he argues, provoke him to argue more. Soon he will become empty of arguments; arguments are not many. You just listen patiently, lovingly, and you will see a change happening in him too.

Once you are a sannyasin, you are connected with me. And if you remain receptive, my energy can pour through you into anybody. That's how I am working: I don't go out of my room at all and my work continues on all the six continents. It is through my sannyasins. They are my extensions, they are my hands, they are my eyes, they are my hearts. The questioner has asked that first an intellectual conviction is needed, then sannyas... then it is never going to happen. First sannyas, then conviction -- that's how it happens, that is the natural course.

Become a sannyasin. The idea has already stirred your heart, otherwise the question would not have arisen. Your

heart is already beating a little faster, your breath is already feeling the fragrance. You have already touched the periphery of this Buddhafield, now take a plunge in.... And convictions and conclusions will follow in their own time. And when they come out of experience they have a tremendous validity, truth in them. The only valid truth is that which is arrived at through experience.

The third question

Question 3
DEAR OSHO, TODAY YOU SPOKE OF HOMOSEXUALITY AND LET US LAUGH AT THE IDEA OF ALL MEN WALKING ARM-IN-ARM THROUGH THE STREETS AND CALLING EACH OTHER 'DARLING' LAUGHTER IS GOOD, OF COURSE, BUT SOMETIMES IT HAS AN EDGE OF MOCKERY. AS A GAY PERSON, I FELT PUT DOWN AT THAT MOMENT. PLEASE WILL YOU TALK ABOUT HOW GAY PEOPLE OR BLACKS OR JEWS OR ANY OTHER MINORITY MAY RECEIVE AND ACCEPT SUCH LAUGHTER.

Pradipam,

YOU ARE NOT THE ONLY GAY PERSON HERE. We have many gay guys, and many lesbian ladies too. This is a miniature world -- I have all kinds of people here; my garden contains all kinds of flowerings, all kinds of plants. It is less a garden, more a jungle. And I accept all -- wild plants and all. Everybody is welcome.

Why did only you become disturbed? There are very famous gay guys here. In fact, I never knew, Pradipam, that you were also one of them. Why did you become disturbed? Why has nobody else taken any offence? They have learnt to accept -- because that is my whole teaching! Accept whosoever you are. No condemnation, no judgement, no evaluation. If you are a homosexual, so what?! Enjoy it! God has made you that way. That is his way of expressing himself through you. And there have been great homosexuals -- from Socrates onwards.

If you look at the long history of homosexuals, you will be surprised: they have had better company than the heterosexuals. In fact, great talented poets, painters, musicians, artists -- all had a tendency towards homosexuality. There is something in it, and that something has to be understood -- why artists, painters and poets? Because these are the inventive people -- they are never satisfied with things as they find them; they try to do new things.

Now, heterosexuality is a natural phenomenon; it is simply a given fact. The inventive people start trying new ways to relate; they are imaginative. Just falling in love again and again with a woman or with a man seems to be routine. They would like to try some new experiments. These are the people who have invented homosexuality. They are inventors.

And some have gone even a little further ahead: they have become bisexuals. Now the bisexual thinks the homosexual is a little behind. The bisexual is more fluid -- can adjust with a woman, can adjust with a man. He has far more

opportunities of love-making. He will never be starved; he can always find a lover, a beloved.
You must be feeling guilty somehow deep down; that's why you became offended. Otherwise, you would have laughed and enjoyed the joke. And, in fact, I am not responsible for saying those words -- guess who is responsible?... And I don't think you can guess. The Pope!

The Pope went on a journey to the Holy Land. On the last day he went to the Mountain of Calvary and said his prayers. He walked down the hill looking very holy and solemn with his incense-bowl swinging from his hand. A homosexual who had been watching him from a distance came up to the Pope, pulled very gently at his sleeve and said, "Hello, darling, your handbag is on fire."

I got that idea from the Pope. But, Pradipam, please don't be offended -- I am not against anybody. Blacks or Jews or homosexuals -- I am not against anybody. My whole message is one of total acceptance.
But I don't invent these jokes: my sannyasins go on sending them to me. So if you have some jokes against heterosexuals, please send them to me. Just whatsoever jokes I receive, I use.
Sometimes a few women have written letters to me saying, "Your jokes are always against women." What can I do? Send me jokes against men! I have no interest in inventing jokes -- people go on sending me them. Send any kind of joke and I will use it.
But this guilty feeling is not good. Deep down you are feeling as if you are doing something wrong -- that's why it

hurts. You have a wound inside; you may have covered it, but the wound is there. And if you understand me, uncover the wound. Only when you uncover it can it be healed. Let the sun heal it and the wind heal it. Uncover it!
It is perfectly right, whatsoever you are. It is NOBODY else's business. If two men feel good being together, it is nobody else's business to interfere. No law, no government, no religion, no church, should come in. If they BOTH are happy, it is perfectly their own decision. And we want the world to be happy -- and these two persons are contributing their happiness to the world by being happy together.
If two women feel good being with each other, the world is happier for that, better for that. Don't make them feel guilty unnecessarily. But guilt persists -- because down the ages you have been taught homosexuality is a sin; down the ages you have been taught that this is one of the greatest sins. You may be surprised to know: there have been states in America, just a hundred years ago, where the punishment for homosexuality was sentence for life. And there have been countries where one was beheaded if one was caught in any homosexual relationship.

Humanity has been so stupid in the past. And we ALL carry those conditionings deep down in the collective unconscious.

A ventriloquist -- maybe it was Sarvesh -- was driving in the country when he was attracted to a large farm. He asked for and was given a tour.

As he was shown through the barn, the ventriloquist thought he would have some fun. He proceeded to make one of the horses talk.
The hired hand, wide-eyed with fear, rushed from the barn to the farmer. "Sam," he shouted, "those animals are talking! If that little sheep says anything about me, it is a damned lie!"

That's how guilt comes up. You cannot hide it -- it has its way of manifesting.
You condemn your homosexuality -- that's how your question has arisen. Otherwise, you would have laughed, you would have enjoyed it! And unless a man is capable of laughing at himself, he does not know what laughter is and the beauty of laughter. To laugh at others is very simple; it is violent, it is cruel. To laugh at oneself has something spiritual about it. But we go on hiding behind rationalizations.
Now you think the homosexual minority is being offended. One thing you should know: I am neither a heterosexual, nor a homosexual, nor a bisexual -- so I cannot be against this and for that. I belong no more to the world of sex. Sex has no more meaning -- that's why I can accept you all. Your so-called saints will not be capable of accepting you all, because they belong to the world of sex; they themselves are sexual beings still -- repressed, obsessed, maybe against, but to be against means you are still obsessed. I am neither for nor against, neither for this nor for that. It simply does not matter! It is simply games that people enjoy playing -- it is fun, that's all. It has nothing

serious about it. It is childish. Heterosexual, homosexual, bisexual, all is childish.
One day I hope you will grow beyond all these. And then a totally different phenomenon happens: in the East we have called it BRAHMACHARYA. The West has no equivalent word for it -- because in the West consciousness has never penetrated to that height. The word 'celibacy' is a poor translation, and with ugly connotations.
'Celibacy' simply means not getting involved in sex; it is a negative word. The celibate may not be beyond sex; he may be simply withholding. BRAHMACHARYA actually means: living like a God. The literal meaning is: living like God. What does it mean? -- living like God. It means sex has simply disappeared: that smoke no more surrounds the flame of your being; your flame of being is smokeless. And when sex has utterly disappeared, the whole energy that is contained in sexuality is released in love, in compassion.
But by feeling offended, you exposed yourself. In a way this is good. Don't feel guilty any more. And it is always good to expose yourself in utter nudity. Don't be afraid, because that is the only way to, know oneself -- to expose oneself.

According to legend, Sigmund Freud and Carl Jung once travelled together on a train, and during the journey Jung began to analyse Freud, probing deeper and deeper into the man's psyche in an attempt to pinpoint the origin of his neurosis. Freud was being his evasive self, so when Jung came to within a hairbreadth of Freud's essence, he asked impatiently for Freud to reveal his innermost being, his true, real self.

"I cannot," Freud refused. "To do so would be to give up my authority."
At that, Jung sat back and sighed, "Then you have already lost it."

The real man is always ready to expose himself to the very core, because he is not afraid. Freud saying this, "I cannot expose my real self because to do so would be to give up my authority," is simply saying that he is carrying a pseudo self around himself. He carried it his whole life -- although he was the originator of psychoanalysis he was never psychoanalysed. Many times his disciples approached him and said, "We can psychoanalyse you," but he always refused. He was afraid.
This legend is very symbolic -- he was afraid to expose himself as he was. And the fear was of losing authority. But a REAL man of authority is never afraid of losing it. He CANNOT lose it. There is NO way of losing it. And this is the difference between a man of authority and an authoritative man. The authoritative man has NO real authority; he is a pretender. The man of authority can expose himself absolutely, because his authority is not something imposed from the outside -- it is his very core, his experience, his authenticity.
Jung did well when he sat back and said, Then you have already lost it."
It is said, from that day the rift started between Jung and Freud; then it could not be bridged again. And I cannot say that only Jung was responsible for the rift; in fact, basically Freud himself was responsible. Freud was suffering from

many kinds of things which can be called neurotic. Still he would not allow himself to be analysed.
My whole work here is to help you to expose yourself in your utter nudity. Whatsoever you are, wherever you are, I am going to seek and search you out and bring you into the light. Sometimes it hurts, it shocks; sometimes you feel angry, offended, but please be patient. This is surgery -- it is bound to be painful.

The fourth question

Question 4
BELOVED OSHO, I DON 'T UNDERSTAND A WORD OF WHAT YOU ARE SAYING.

Lalit,

WHAT ARE YOU TALKING ABOUT? Have I ever said a single word? I am the silent one. I have not spoken ever. And the words that I say to you are not to express the truth, because truth cannot be expressed.
The words that I say to you are just a device to keep your minds engaged. The real work is a totally different thing: when your minds are engaged with my words, my hands are penetrating deeper and deeper into your being. When your head is engaged, you are more available to me. When your head is not engaged, your head keeps you closed.
I go on talking to you... these words are just toys. While you are playing with toys; great surgery is going on underneath.

But truth cannot be said, so there is no word to say it. And if truth cannot be said, then whatsoever is said is not said at all. That's why I say I have not uttered a single word. I have NOT said anything, you have not heard anything -- so where is the question of understanding it? It is not a question of understanding at all: it is a question of COMMUNION.
You are here to eat me, to drink me. A disciple has to be a cannibal; he has to absorb and digest the Master. Words are peripheral; they don't matter. That's why I can easily be inconsistent, contradictory -- words don't matter. I am not conveying anything through the words, just keeping you engaged so your heads are somewhere else in the words and your total being is available to me, is exposed to my energy.

You say: I DON 'T UNDERSTAND A WORD OF WHAT YOU ARE SAYING.

There is no need either.
A limerick from Yatri:

There's a Master in Poona I've heard
Who swears that he's not said a word,
A thousand come there
To gaze at his chair,
And he's not even there... it's absurd!

The fifth question

Question 5

OSHO, YOU ONCE SAID THAT WE CANNOT FOLLOW A DEAD MASTER, SO WHAT SHOULD WE DO IF YOU LEAVE YOUR BODY ONE DAY? WHAT WILL HAPPEN TO YOUR FOLLOWING? SHOULD WE SEARCH FOR A LIVING MASTER? PLEASE EXPLAIN.

Barry Boudreaux,

YOU ARE NOT YET A DISCIPLE and you are worried. The living Master is here! and you are not yet a disciple, and you are worried whether when I leave my body you will have to search for a living Master. Just look at the nonsense the mind goes on spinning. And if you can find one, again you will ask the same question!

Yes, it is true: you cannot follow a dead Master. So while I am alive, become a disciple. And there are two ways to find a living Master.

The easier one is when a living Master is there -- dissolve into him. Only one percent of effort is needed from your side; ninety-nine percent of the work is done by the Master. But if a living Master is not available, then it is very difficult: ninety-nine percent of the work will have to be done by you, and only one percent can be done by a Master who is no more alive.

For example, you can follow Christ, you can follow Buddha, but ninety-nine percent of the work will have to be done by you; only one percent can be done by Buddha. You will have to create such intensity, such passion; you will have to become afire. In becoming afire, in becoming a tremendous longing for truth, you will make Buddha alive

again -- through your intensity. He is there! dissolved into existence, no more residing in a body. Not that he is not there: he is there, bodiless. Christ is there bodiless.
If you can create a tremendous longing, that very longing will function as a body for Christ. He will become alive for you! If you really love Christ and you are ready to die for him, he is living for you, because you will become his body. You will start functioning as HIS body. But that is a tremendous work. Very rarely has a person been able to do it: a St. Francis, a Teresa, an Eckhart. Very rarely. Down the centuries, twenty centuries after Jesus, not more than five people have been able to do that. In four centuries, one person only. It is very rare.
Many have done the same with Buddha. Twenty-five centuries have passed, but those many can be counted on the fingers -- they are not really many, few and far between.
If your intensity is such that you can say, "It is total. My love has no doubt, no lingering shadow, it is shadowless," then a dead Master becomes ALIVE in you, and you can follow him. Then your innermost core becomes his vehicle.
The easier way is to find a living Master who is still in the body. You need not become his body. You can contact him easily because he is visible. Now about Jesus... you cannot even trust whether this man ever happened, whether he was really historical. There is no proof, there is no certainty, that he was a historical person. How will you drop your doubt?
And what Christians say makes his existence even more doubtful; they don't help. They say he was born out of a virgin -- now see the stupidity of it. It makes things more

difficult! To conceive the idea you will need such an idiotic mind -- because it is simply nonsense. Children are not born out of virgins. Now this makes his existence more doubtful, seems to be a myth, seems to be a story, a legend. And in fact there are a few scholars who say that it was just a drama that was played -- a Christ drama -- it was never a reality; just a story, a play written by some unknown Shakespeare of olden days.

Christians say that after the crucifixion, after three days as a dead body he was resurrected again. Now they make things even more difficult. And all the stories of miracles... and Christ disappears as a historical person.

Buddha seems to be more historical -- more historical than Christ. Of course, he is five hundred years before Christ, but still he seems to be more historical. No virgin birth, no resurrection after death. But Buddhists make their story implausible in their own way. They say he was born when his mother was standing, and the first thing he did was that he declared, standing... after birth the first thing he did: he walked seven steps and then he declared, "There is nobody higher than me -- not on the earth, not in the heavens!"

Now the newly born child walking seven steps and declaring, "Nobody is higher than me, here or anywhere else...." To declare such nonsense, one needs seventy years of experience -- seven steps won't do!

It is said about Lao Tzu that he lived in his mother's womb for eighty-two yearS. Now, just think of the mother also, poor mother. Nine months is too much -- eighty-two years! He was born with white hair, an old man.

Now, these people make things impossible -- how can you believe these stories? You cannot believe them. And

because of these stories, if you come across a living Buddha you will not believe in him either -- because you will ask these foolish questions: "Were you born out of a virgin mother?" And the living Buddha cannot say yes because that will be untrue. "And did you walk seven steps immediately after birth? Did you declare? Did you live in your mother's womb for eighty-two years?"
And, of course, all the answers are going to be no, no, no. Then the question arises, "Then what kind of a Buddha are you?"
These stories will not allow you to believe in the ancient Buddhas, and these stories will not allow you to believe in the living Buddha either. These stories have been a great poison, a great calamity. It will be difficult for you to connect with a dead Master -- dead only in the sense that he has no body any more. Otherwise he is there! Nothing is ever lost. The fragrance is there: the flower is gone. And if you cannot smell the fragrance while the flower is there, it will be thousands of times more difficult to smell the fragrance when the flower is gone.

That's all that I meant, Boudreaux.

You say: YOU SAID THAT WE CANNOT FOLLOW A DEAD MASTER.

I repeat it again: it will be almost impossible for you to follow a dead Master -- because then you will have to become his vehicle. And if you are capable of becoming the vehicle of a Christ, then why can't you become a Christ yourself? If you are capable of contacting a Buddha who

disappeared twenty-five centuries ago, then who can prevent you from becoming a Buddha on your own?
So, it will be impossible for you to follow a dead Master. And these twenty centuries or twenty-five centuries or fifty centuries that have passed, thousands of pundits and priests have been destroying the sources, distorting, polluting, projecting their ideas, imposing their interpretations. You don't know what Jesus looked like -- all that you know is what Christians make him look like. And Christians have nothing to do with Christ, just as Buddhists have nothing to do with Buddha.
You will not be able to search for a dead Master. Easier it is, more pragmatic it is, to find a living Master. But the difficulty with the living Master is that you have to surrender. And that's why ego resists. With the dead Master you can go on playing the game that you are following. The Master is not there to prevent you, to disturb your game. So you can go on; it is a monologue -- you can go on talking to yourself, whatsoever you want. You ask the question, you answer the question -- the Master is not there.
But when you are with a living Master, he is constantly at your neck. He is bent upon it to destroy you as an ego. That is very painful. To avoid it, we go on asking unnecessary questions.

YOU ONCE SAID, you ask, THAT WE CANNOT FOLLOW A DEAD MASTER, SO WHAT SHOULD WE DO IF YOU LEAVE YOUR BODY ONE DAY?

I have not left my body yet, Boudreaux. Tomorrow I may leave, so today is the only day, this moment is the only

moment. Why are you worried about tomorrow? And I am saying that you can become enlightened this very moment -- if you are ready to surrender totally, in that VERY surrender enlightenment happens. You ARE enlightened, only the ego has to be taken away.
It is the ego that does not allow you to see the point that you are already enlightened, that enlightenment is your self-nature. The false ego goes on hiding your real self behind it. Surrender the ego -- that is sannyas, that is becoming a disciple -- and you are enlightened. What is the need of searching for another Master? The need will arise only if you have not been with THIS Master totally. And if you have not been with this Master totally, even if you find another you will not be totally with him either. You don't know how to be totally with someone, you don't know how to love, you don't know how to trust.

You ask: WHAT WILL HAPPEN TO YOUR FOLLOWING? SHOULD WE SEARCH FOR A LIVING MASTER? PLEASE EXPLAIN.

I am here... partake of me. No other explanation is going to help. Experience me! Why are you asking for an explanation? When experience is possible, why ask for an explanation?

The sixth question

Question 6
WHY DO YOU ALWAYS COMPARE THE LEARNED ONES, THE KNOWLEDGEABLE ONES, PUNDITS

AND SCHOLARS, WITH STUPID PARROTS? IS IT FAIR?

IT IS NOT -- it is not fair as far as the parrots are concerned. They are far more intelligent.

"My mother-in-law treats me with contempt," cried Cohen to the rabbi. "She gives me no respect."
"How can you say that?"
"When my birthday arrives, she sends my wife a sympathy card."
"That's just her sense of humour."
"When she mails us an invitation for a dinner banquet, my name is usually left out."
"Probably an oversight."
"When she talks to my wife, she always refers to me as 'that man'."
"'That man' is undoubtedly an idiomatic expression she uses."
"When she wrote her will, she left me only one dollar."
"You are right," said the rabbi, "she doesn't like you."

It takes so long... your so-called learned people are full of bullshit, are full of so-called knowledge which they have gathered from books, from people, but not even an iota of eXperience. If you really look deep into them you will find them the most stupid people on the earth. All their knowledge is borrowed; there is no consciousness behind it. They are good computers, but the man has not yet arrived. They are not human beings: they are machines.

A great scholar passed his neighbour, a farmer, as he was just working in the fields. He shouted at him, "Hey you, do your cows smoke?"
Seemingly surprised, the farmer answered, "No! Why?"
"That's what I thought," replied the scholar. "Then your stable must be burning."

Parrots are very intelligent people.

One morning recently, a young woman got out of bed, slipped into her robe, raised the shade, uncovered the parrot, put on the coffee pot, answered the phone and heard a masculine voice say, "Hello, honey. My ship just hit port and I'm coming right over."
So the young lady took the coffee pot off the stove, covered up the parrot, pulled down the shade, took off her robe, got into bed, and heard the parrot mumble, "Kee-rist, what a short day that was!"

And the last question

Question 7
THIS FEELING I HAVE OF BEING SOMEONE EXCEPTIONAL AND DIFFERENT HAS TAKEN ME AWAY FROM PEOPLE. IS THIS CONSTANT JUDGING MY BARRIER? AND WHAT IS THIS SUBTLE FEAR OF FEELING INFERIOR? WHY CAN'T I BE NATURAL AND SPONTANEOUS? WHY CAN'T I LEAVE THIS CONSTANT JUDGING WHICH BRINGS MISERY TO ME?

Raqib,

THE MOMENT ONE STARTS THINKING that one has to be exceptional, extraordinary, someone special, one will remain in misery for ever -- because everybody is ALREADY special, already exceptional, already extraordinary. Now, how can you make an extraordinary person more extraordinary? You are going to fail.
People fail in attaining extraordinariness because they are already it. ,If they were not, they might have succeeded. Each individual is unique, incomparable. Never before has there been anybody like you, and never again will there be anybody like you. You are just yourself, a class unto yourself.
Now, trying to become exceptional is foolish. You have to relax and see that you are unique -- you need not become unique. If you try to transform gold into gold you will fail, because... how can you succeed? In the first place the gold is gold; you can transform baser metals into gold but you cannot transform gold into gold.
This is one of the most fundamental things to be understood. And everybody is miserable in the world because everybody is trying to do something which is already the case! And the more you try, the more you fail; the more you fail, the more you think greater efforts have to be made. The greater the efforts, the greater the failure... and slowly slowly your whole life becomes a long long tale of frustration and nothing else.
Comparison is not possible. Nobody is superior to you and nobody is inferior to you -- because you are the only one like you. So how can anybody be superior or inferior? If

you compare, then the problem arises. Once comparison enters into you, then there is trouble. Then you are going to be miserable.

And you ask: WHY CAN'T I LEAVE THIS CONSTANT JUDGING WHICH BRINGS MISERY TO ME?

It brings misery, but sometimes it also brings joy -- that is the problem. It brings misery when you compare with somebody and you feel inferior; it brings joy when you compare with somebody and you feel superior -- it is a double-edged sword. You cannot drop it because it is not total misery: it is mixed with a few moments of joy too. And you don't want to miss those few moments; in fact you live for those few moments. And because of those few moments, the misery continues.

You will have to understand that the pride that you feel when you see yourself superior is the other side of the same coin as when you see somebody superior to you and you feel humiliated. These two sides are together. You can drop the whole coin, you cannot save half of it. Comparison sometimes brings great pride to you, and you feel very good.

That's why people associate with inferior people; people avoid anybody whom they think is superior. They associate with people they think are inferior, because then they are the tops and they can always feel good. But it is also very difficult and complicated, because a person may be inferior in one way to you and may be superior in another way. Somebody may be ugly and you may have a very handsome face, so you can feel superior -- but he may be

more intelligent and you may be just plain stupid. Then the problem is very complicated.
A man is many things. Even if you reach the top, something or other is going to disturb you.
Napoleon was not a tall man -- only five feet five inches. Nothing to worry about! because I don't think there is any problem... I am five five and I have never felt any problem. My feet reach to the earth as much as the people who are six or seven feet tall, so what is the problem? If my feet were not reaching to the earth then there would have been a problem. But Napoleon remained disturbed his whole life. And, of course, in the army there were taller people. In fact, in the army people are chosen for their tallness and strength -- and Napoleon looked a pigmy before his own soldiers. And he was always hurt.
One day he was fixing something in his room, a calendar had slipped or something, and his hand was not reaching up to the nail. His bodyguard said, "Wait, sir. I am higher than you -- I can do it."
And he said, "Change your words! You are not higher -- you are simply taller."Great anger arose in him.
Napoleon was not afraid of lions, tigers -- he could have fought with a lion -- but he was afraid of cats. Life is very complicated. Bring a cat and he would start perspiring even if it was cold, and he would become very nervous.
When he was six months old, a wild cat had jumped on him and sat on his chest. Since that time everything had been done but he could not be helped in any wRy. In fact, it is said, that the war, the first war that he lost, he lost because of cats. The English general, Wellington, brought seventy cats just in front... then the army followed. And the moment

Napoleon saw seventy cats, he lost all his senses. The war was not won by Wellington: it was won by cats.
Now, just in front of a cat he feels very inferior.
The whole idea of comparing creates the problem. You are just yourself. There is nobody superior, there is nobody inferior. People are NOT similar -- hence comparison is not possible. Drop comparing. And, of course, those few moments of joy that you feel by being superior will disappear, but with them millions of other moments when you feel miserable will disappear also. And when your so-called joy of pride and misery of feeling inferior are all gone, bliss arises.
Bliss is neither happiness nor unhappiness. It is a state when all dualities have been dropped. When there is no happiness, no unhappiness... that silence, that serenity, is bliss.
A story:

While waiting for his drink in the bar, Johnny noticed a horse sitting beside him with a huge pot full of money in front of him and sipping slowly from a glass of beer. Not believing his eyes, Johnny asked the barman what was going on.
The barman explained to him coolly, "It is a bet. If you can make the horse laugh, you get all the money. If you fail, then you put $10 in the pot."
"Oh, that is no problem for me!" said Johnny and immediately leaned towards the horse and whispered something in his ear. The horse started laughing like hell, fell off his chair and rolled onto the floor, kicking and groaning with laughter.

Johnny took the money pot and went home. The next day, while ordering his drink, he noticed the horse again with another huge pot full of money.
"This time," explained the barman, "You have got to make the horse cry."
"Oh, it is not a problem for me," said Johnny. He took the horse outside and after a while came back. The horse was crying, completely heartbroken, with tears flooding down his cheeks.
"Man!" exclaimed the barman, "Take the money but you must tell me how you did it!"
"Oh!" replied Johnny, "It was very easy. The first time I told him I have a bigger prick than he has, and the second time -- I showed him."

Philosophia Perennis, Vol 1

Chapter #5

Chapter title: Beep Beep!
25 December 1978 am in Buddha Hall

The first question

Question 1
OSHO, PLEASE TELL A LITTLE STORY ABOUT JESUS TODAY....

IN THE GUTTER OF THE MARKETPLACE lay a dead dog, to the disgust of the passer-by. "How loathsome!" said one, and turned his head. "Pah, how he stinks!" said

another and held his nose as he passed. "Look at his protruding ribs -- how ugly! nauseating!" said a third. "He has not enough skin on his carcass to make even a shoestring," said a fourth. "No wonder he came to a bad end," said a fifth.
Then a gentle, rebuking voice broke in on the chorus of calumny, saying, "Pearls are not equal to the whiteness of his teeth!" And the people drew away whispering, "Surely that must be Jesus, for who else would say a good word for a dead dog?"

That's the very spirit of Jesus. He loved the world so totally that he could not find any sin anywhere. He loved the world so totally that nothing was ugly to him -- all was transformed into a luminous beauty.
Existence is what you project on it. Existence reflects you. If you have ugliness in your heart, you will see it everywhere. If your heart is innocent you will see existence as virgin. You go on listening to your own echoes.
The real saint is one who cannot find the sinner in the world. But your so-called saints are just so-called. The whole world becomes full of sinners for them; they exist on condemnation. The more they condemn people, the higher they feel they are; the more they put you down, in a better way their egos are gratified.
Remember it: a real saint never meets a sinner. Even if he searches he is not going to find one. That is the definition of a real saint: one who cannot find anything ugly in existence, for whom the whole existence is transformed, transported. It is incredibly beautiful, it is utterly beautiful, it is wholly beautiful.

The moment existence becomes so totally beautiful for you, you have ,known God. God is not a person; you will never encounter him anywhere. He has no form, no name. God is a presence, but the presence can be felt only by those who have this aesthetic sensitivity, this aesthetic awareness.... Jesus could see in the dead dog something immensely beautiful. He said, "Pearls are not equal to the whiteness of his teeth." In that whiteness, God appeared. In that whiteness the presence was felt. And you cannot even see it in a beautiful sunrise? And you cannot see it in a roseflower? You cannot see it in the face of a beautiful woman or man? You cannot see it in the innocent eyes of children? And you go on searching in the churches and the temples and the mosques -- all your search is in vain. Religion is nothing but attaining to such sensitive awareness that all is transformed into incredible beauty. Beauty is God.

The second question

Question 2
THE OTHER DAY, SOON AFTER I ARRIVED, THE BATTLE BEGAN BETWEEN SEX AND SILENCE, RELATIONSHIP AND ALONENESS. I FELT AT THE TIME THAT A SYNTHESIS WAS IMPOSSIBLE. IT WAS AS IF I HAD TO CHOOSE ONE OR THE OTHER AND THAT EITHER WAY I WOULD MISS OUT. IT SEEMED AT THE TIME POSSIBLE TO GO STRAIGHT TO THE SKY WITHOUT GOING THROUGH THE EARTH.

Prem Harish,

THIS HAS BEEN ONE OF THE GREATEST PROBLEMS down the ages: meditation and love, aloneness and relationship, sex and silence. Only the names are different: the problem is one. And down the ages man has suffered much because the problem has not been understood rightly -- people have chosen.

Those who have chosen relationship are called the worldly, and those who have chosen aloneness are called the monks, the other-worldly. But both suffer, because they remain half and to be half is to be miserable. To be whole is to be healthy, happy; to be whole is to be perfect. To remain half is miserable because the other half goes on sabotaging, the other half goes on preparing to take revenge. The other half can never be destroyed because it is YOUR other half. It is an essential part of you; it is not something accidental that you can discard. It is like a mountain deciding that "I will not have any valleys around me." Now, without the valleys, the mountain cannot be. The valleys are part of the mountain's being; the mountain cannot exist without the valleys. They are complementary to each other. If the mountain chooses to be without valleys, there will be no mountain any more. If the valley chooses to be without the mountain, there will be no valley either -- or, you will become a pretender. The mountain will pretend that there is no valley, but the valley IS there -- you can hide the valley, you can drown it deep into your unconscious, but it remains, it persists, it is existential, there is no way to destroy it. In fact, mountain/valley are one thing, so are love and meditation, so are relationship and aloneness. The

mountain of aloneness rises only in the valleys of relationship. In fact, you can enjoy aloneness only if you can enjoy relationship. It is relationship that creates the need for aloneness, it is a rhythm.

When you have moved in deep relationship with somebody, a great need arises to be alone. You start feeling spent, exhausted, tired -- joyously tired, happily tired, but each excitement is exhausting. It was tremendously beautiful to relate, but now you would like to move into aloneness, so that you can again gather yourself together, so that again you can become overflowing, so that again you become rooted in your own being.

In love you moved into the other's being, you lost contact with yourself. You became drowned, drunk. Now you will need to find yourself again. But when you are alone, you are again creating a need for love. Soon you will be so full that you would like to share, you will be so overflowing that you would like somebody to pour yourself into, to whom to give of yourself. Love arises out of aloneness. Aloneness makes you overfull. Love receives your gifts. Love empties you so that you can become full again. Whenever you are emptied by love, aloneness is there to nourish you, to integrate you. And this is a rhythm.

To think of these two things as separate has been the stupidity, the most dangerous stupidity, that man has suffered from. A few people become worldly -- they are spent, they are just exhausted, empty. They don't have any space of their own. They don't know who they are; they never come across themselves. They live with others, they live for others. They are part of a crowd; they are not individuals. And remember: their life of love will not be of

fulfilment -- it will be half. And no half can ever be a fulfillment. Only the whole is fulfilled.
And then there are the monks who have chosen the other half. They live in the monasteries. The word 'monk' means one who lives alone; the word 'monk' comes from the same root as 'monogamy', 'monotony', 'monastery', 'monopoly'. It means one, alone.
The monk is one who has chosen to be alone, but soon he is overfull, ripe, and knows nowhere to pour himself.
WHERE to pour himself? He cannot allow love, he cannot allow relationship; he cannot go and meet and mix with people. Now his energies start getting sour. Any energy that stops flowing becomes bitter. Even nectar, stagnant, becomes poison, and vice versa -- even poison, flowing, becomes nectar. To flow is to know what nectar is. And to become stagnant is to know what poison is.
Poison and nectar are not two things but two states of the same energy. Flowing it is nectar: frozen it is poison.
Whenever some energy is there and there is no outlet for it, it goes sour, it becomes bitter, it becomes sad, it becomes ugly. Rather than giving you a wholeness and health it makes you ill.
ALL monks are ill. All monks are BOUND to be pathological.
The worldly people are empty, bored, exhausted, dragging themselves somehow, in the name of duty, in the name of the family, in the name of the nation -- all sacred cows -- somehow dragging to death, just waiting for death to come and deliver them. They will know their rest only in their graves. They will not know any rest in life. And a life that knows no rest is not a life really.

It is like music which has no silence in it -- then it is just noise, nauseating; it will make you sick. Great music is a synthesis between sound and silence. And the greater the synthesis, the deeper the music goes. The sound creates silence, and the silence creates receptivity to receive sound. And so on and so forth: sound creates more love for music, more capacity to become silent.
Listening to great music you will always feel prayerful, something whole -- something integrates in you. You become centered, rooted. The earth and the sky meet, they are no more separate. The body and the soul meet and merge, they lose their definitions.

And that is the great moment: the moment of the mystic union.

Harish, you say: THE OTHER DAY, SOON AFTER I ARRIVED, THE BATTLE BEGAN BETWEEN SEX AND SILENCE.

This is an ancient battle, and foolish, utterly foolish. Please beware: don't create any battle between sex and silence. If you create a battle, your sex will be ugly, sick, your silence will be dull and dead. Let sex and silence meet and merge. In fact the greatest moments of silence are those which are followed by love, great love, peaks of love. And the peaks of love are always followed by great moments of silence and aloneness. Meditation leads into love: love leads into meditation. They are partners. It is impossible to divide them.

So it is not a question of creating a synthesis -- it is impossible to divide them -- it is a question of understanding, seeing that they are indivisible.

You say:... THE BATTLE IMMEDIATELY BEGAN BETWEEN SEX AND SILENCE, RELATIONSHIP AND ALONENESS. I FELT AT THE TIME THAT A SYNTHESIS WAS IMPOSSIBLE.

Synthesis is impossible, because they are one. You need not synthesize them. Your synthesis will be just hocus-pocus; your synthesis will be basically wrong, because where no synthesis is needed you will be imposing a false synthesis.
The synthesis is ALREADY there, it is already the case. They are one! two aspects of the same coin. You need not synthesize them -- they never have existed separately. And man has tried, and tried hard, but has always failed. Religion has not yet become the noe-sphere of the earth; religion has not yet become a very vital, tidal force in the world. And what is the reason? This division. Either you have to be worldly or you have to be other-worldly -- choose! And the moment you choose, you miss something. Whichever you choose, you are going to be a loser.
I say: Don't choose. I say: Live both in their togetherness. Of course, it needs art to live both. It is simple to choose and be attached to one. Any idiot can do it -- in fact, only idiots do it. A few idiots have chosen to be worldly and a few other idiots have chosen to be other-worldly. The man of intelligence would like both.

And that's what my sannyas is all about. You can have the cake and eat it too -- that is intelligence. Be alert, aware, intelligent. See the rhythm, and move with the rhythm without any choice. Remain choicelessly aware. See both the extremes. On the surface they look opposite, contradictory, but they are not. Deep down there is a complementariness. It is the same pendulum that goes to the left and to the right. Don't try to fix it at the left or at the right; if you fix it you have destroyed the whole clock. And that's what has been done up to now.
Accept life in ALL its dimensions.

I UNDERSTAND YOUR PROBLEM; the problem is simple, well-known. The problem is: when you start relating, you don't know how to be alone. That simply shows unintelligence. It is not that relationship is wrong -- it simply shows that you are still not intelligent enough. So-relationship becomes too much and you don't find any space to be alone, and you feel exhausted and tired. Then one day you decide relationship is bad, it is meaningless: "I want to become a monk. I will go to a Himalayan cave and live there alone." And you will see great dreams of being alone. How beautiful it will be -- nobody encroaching on your freedom, nobody trying to manipulate you; you don't have to think of the other at all.
Jean-Paul Sartre says: "The other is hell." That simply shows that he has not been able to understand the complementariness of love and meditation -- the other is hell. Yes, the other becomes hell if you don't know how to be alone sometimes, amidst all kinds of relationships. The other becomes hell. It is tedious, tiring, exhausting, boring.

The other loses all beauty, because the other has become known. You are well-acquainted; now there is no surprise any more. You have known the territory perfectly well; you have travelled in the territory so long that there is no surprise any more. You are simply fed up with the whole thing.

But you have become attached, and the other has become attached to you. The other is also in misery, because you are her or his hell, just as he or she is your hell. Both are creating hell for each other, and both are clinging to each other, afraid to lose because... anything is better than nothing. At least something is there to hold onto, and one can still hope that tomorrow things will be better. Today they are not better, but tomorrow things are going to be better. One can still hope and one goes on hoping. One lives in despair and goes on hoping.

Then sooner or later one starts feeling it would be better to be alone. But if you go into aloneness, for a few days it will be tremendously beautiful, as it is beautiful with the other -- for a few days. Just as there is a honeymoon in relationship, there is a honeymoon in meditation too. For a few days you will feel so free, just to be yourself, nobody there to demand, nobody there to expect anything from you. If you want to get up early in the morning, you can get up; if you don't want to get up early in the morning, you can go on sleeping. If you want to do something, okay; if you don't want to do anything, there is nobody....

For a few days you will feel so tremendously happy -- but only for a few days. Soon you will become tired of it. You will be overflowing, and nobody to receive your love. You will be ripe, and the energy needs to be shared. You will

become heavy, you will become burdened with your own energy. You would like somebody to welcome your energy, to receive your energy. You would like to be unburdened. Now, aloneness will look not like aloneness but loneliness. Now there will be a change -- the honeymoon is finished. Aloneness will start turning into loneliness. You will have a great desire to find the other. In your dreams the other will start appearing.

Go and ask the monks what they dream: they dream only about women; they cannot dream about anything else. They dream of somebody who can unburden them. Ask the nuns: they dream only about men. And the thing can become pathological. You must be aware of the Christian history. Nuns and monks start dreaming even with open eyes. The dream becomes such a substantial reality that you need not wait for the night. Even in the day, the nun is sitting there and she sees the Devil coming, and the Devil is trying to make love to her.

You will be surprised: many times it happened in the Middle Ages that many nuns were burnt because they confessed that they had made love to the Devil. They themselves confessed, and it was not only that they had made love to the Devil: they even became pregnant by the Devil -- a false pregnancy, just hot air in the belly, but their bellies started becoming bigger and bigger. A psychological pregnancy. And they described the Devil in such detail -- that Devil was their own creation. And the Devil followed them day and night....

And so was the case with the monks.

This is a pathology. Man has suffered long because of it. And other pathologies that your so-called religious people

go on condemning were created by the monasteries. Those same saints are responsible for them! The first cases of homosexuality happened in the monasteries; they could not have happened anywhere else -- because men were living in one monastery, women were living in another monastery, and there was no way to meet, and the energy was boiling.

Whenever there are too many men living together, and no women, it is natural that heterosexuality will take a turn, will become homosexuality, that nuns will become lesbians.

This choice of being alone has created a very sick humanity. And the people who live in the world, they are not happy, and the monks are not happy -- nobody seems to be happy. The whole world is a CONSTANT misery. And you can choose from one misery to another: you can choose this-worldly misery or that-worldly misery -- but it is misery all the same. For a few days you will feel good.

I am bringing you a new message. The message is no more to choose -- remain choicelessly alert in your life, and become intelligent rather than changing circumstances. Change your psychology, become more intelligent. More intelligence is needed to be blissful! And then you can have aloneness together with relationship.

Make your woman or your man also alert to the rhythm. People should be taught that nobody can love twenty-four hours a day; rest periods are needed. And nobody can love on order. Love is a spontaneous phenomenon: whenever it happens, it happens, and whenever it doesn't happen it doesn't happen . Nothing can be done about it. If you DO anything, you will create a pseudo phenomenon, an acting.

Real lovers, intelligent lovers, will make each other alert to the phenomenon: "When I want to be alone that does not mean that I am rejecting you. In fact, it is because of your love that you have made it possible for me to be alone." And if your woman wants to be left alone for one night, for a few days, you will not feel hurt. You will not say that you have been rejected, that your love has not been received and welcomed. You will respect her decision to be alone for a few days. In fact, you will be happy! Your love was so much that she is feeling empty; now she needs rest to become full again.

This is intelligence.

Ordinarily, you think you are rejected. You go to your woman, and if she is not willing to be with you, or not very loving to you, you feel great rejection. Your ego is hurt. This ego is not a very intelligent thing. All egos are idiotic. Intelligence knows no ego; intelligence simply sees the phenomenon, tries to understand why the woman does not want to be with you. Not that she is rejecting you -- you know she has loved you so much, she loves you so much -- but this is a moment she wants to be alone. And if you love her, you will leave her alone; you will not torture her, you will not force her to make love to you.

And if the man wants to be alone, the woman will not think, "He is no more interested in me -- maybe he has become interested in some other woman." An intelligent woman will leave the man alone, so he can again gather together his being, so that again he has energy to share. And this rhythm is like day and night, summer and winter; it goes on changing.

And if two persons are really respectful -- and love is always respectful, it reveres the other; it is a very worshipful, prayerful state -- then slowly slowly you will understand each other more and more. And you will become aware of the other's rhythm and your rhythm. And soon you will find that out of love, out of respect, your rhythm is coming closer and closer: when you feel loving, she feels loving. This settles. This settles on its own. k is a synchronicity.

Have you watched ever? If you come across two real lovers, you will see many things similar in them. Real lovers become as if they are brothers and sisters. You will be surprised -- even brothers and sisters are not so alike. Their expression, their way of walking, their way of talking, their gestures -- two lovers become alike, and yet so different. This naturally starts happening. Just being together, slowly slowly, they become attuned to each other. Real lovers need not say anything to the other -- the other immediately understands, intuitively understands.

If the woman is sad, she may not say it is so, but the man understands and leaves her alone. If the man is sad, the woman understands and leaves him alone -- finds some excuse to leave him alone. Stupid people do just the opposite: they never leave each other alone -- they are constantly with each other, tiring and boring each other; never leaving any space for the other to be.

Love gives freedom and love helps the other to be himself or herself. Love is a very paradoxical phenomenon. In one way it makes you one soul in two bodies; in another way it gives you individuality, uniqueness. It helps you to drop your small selves, but it also helps you to attain to the

supreme self. Then there is no problem: love and meditation are two wings, and they balance each other. And between the two you grow, between the two you reach to God.

The third question

Question 3
THE OTHER DAY YOU TALKED ABOUT THE BISEXUALS. I AM ONE OF THEM, BUT I AM UTTERLY TIRED OF BOTH MEN AND WOMEN. PLEASE HELP ME...

THAT IS NATURAL That is obvious -- love tires you unless you know how to meditate. And the bisexual will be more tired, because he is completely finished, he has known both men and women. The man who is heterosexual may have some lurking desire to know what homosexuality is: "Who knows? -- these gay people may be really gay! They may be really enjoying. At least on the surface it appears so."
The homosexual goes on thinking deep down maybe he is missing something that the heterosexual is getting. And it looks natural -- maybe he is missing some natural joy. And it looks natural -- maybe he is missing some natural joy. And the heterosexuals MUST be getting something otherwise why do they get into so much trouble? -- the children and the family and this and that. So much trouble if you get in it -- that means you must be getting something out of it. How can so many people be so stupid?

The homosexual goes on thinking, "I am not risking much -- no problem of children, family, bringing up the children and sending them to school and to college and to university... the whole life's work." The suspicion is bound to be there that the heterosexual is gaining something. He may not be showing it; maybe it is so precious that he keeps it hidden, that he never shows it to anybody....
This is bound to be so: the grass is always greener in the neighbour's garden, on the other side of the fence. It may not be, but it looks greener. But one who is a bisexual is bound to be really tired, because there is no hope now. There is no possibility of hope -- you have known both.

I have heard about one sailor who was shipwrecked: he was cast upon an island with a nymphomaniac. Finally, after a long period of time, he reached an understanding with her that he was to have one day off a week in order to recuperate.
Suddenly one day he looked out to sea and there was a man on a raft who had obviously also been shipwrecked. Thinking at last there would be relief from his labours with the nymphomaniac, he swam out to hail the new arrival. The new man appeared to be quite effeminate looking and confirmed this by yelling out, "Hello there, sweetheart, am I glad to see you! "
Whereupon the sailor cried out, "Oh, my God, there go my Sundays!"

I can understand how tired you must be, bored, with no hope, but this state can be transformed into a benediction. Because when man is really finished with sex, he can go

very deep into meditation. The deeper your frustration with sex, the deeper is the possibility to go into meditation. Now only meditation can help you.
You have been too much together. You have lived relationship intensely, now you need a deep relaxation so that you can forget all about others. And your going into your own being is certainly going to be deeper than any heterosexual or homosexual can go, because your helplessness and your hopelessness is double.
Rather than going on trying the same old game, move into aloneness. For a few days, forget all about relationship. For the first time, relate with yourself -- that's what meditation is all about. Just be yourself. Relax. Enjoy yourself. You have tried to enjoy others, now try to enjoy yourself. Meditation is enjoying oneself. Just sitting silently doing nothing. Happy, joyous -- without any reason! because all reasons come from outside. You meet a beautiful woman and you are happy, or you meet a beautiful man and you are happy. But the meditator is simply happy! His happiness has no reason from the outside world; his happiness wells up within himself.
Relationship is happiness coming from the other. But have you watched? -- when happiness is coming from the other, it must be welling up in the other, otherwise how will it reach you? And your happiness is reaching the other... you are both enjoying each other's happiness; you are drinking out of each other's well. But the well is there! otherwise how can you drink? But the woman that you love thinks she is enjoying your happiness -- you are making her happy, you are the cause of her happiness. And you are thinking she is the cause of your happiness. But if you both

can be causes to each other's happiness, can't you be a cause to your own happiness?
That's what meditation is all about. Sitting silently, enjoying yourself, swaying with joy, gliding into the inner world....
And if you are really tired, it will be easier to go in. And I am not saying that that has to become your lifestyle. No. Never make a fixed lifestyle, otherwise you will be bored again. When you are full of joy again, when you are full of energies, flowing, rejuvenated, when you have drunk your own wine and you are ready to share, you have to share, then relate again. Then go into relationship.
Relationship and meditation: meditation and relationship. Let it be the music, the harmony between these two. This is what will make you a sage, a real sannyasin. The old sannyas was of renunciation; the new sannyas I teach you is of rejoicing Rejoice in love, rejoice in meditation! Rejoice in all kinds of things in life! God has given you a great opportunity -- don't miss it. Missing it will be the only sin. Do you know the original meaning of the word 'sin' is 'missing'? It comes from a root which means to miss. Sin has nothing to do with what you do; sin has something to do with what you miss. The worldly people are sinners because they are missing meditation; and the monks are sinners because they are missing love. And both will be culprits, both are.
Don't miss anything. It is all yours -- claim it! It is your birthright to have both the wings. And how can you fly with one wing?
There is a Sufi parable:

A Master took his disciple to the river. The disciple must have asked something like your question, something about love and meditation, something about being together or alone. The Master took him to the river. That is the Sufi way -- to create a situation. Not to say verbally; not to say but to show.

He took the disciple into a boat; he took the two oars into his hands, started rowing. When they were in the middle, he started rowing the boat with one oar. And the boat started going round and round -- with one oar, the boat will go round and round.

The disciple laughed, he said, "What are you doing? What do you want to show to me? We will never reach the other shore! "

And the Master said, "Why?"

And the disciple said, "It is so simple! Two oars are needed to take the boat to the other shore. If you use only one oar it will go round and round for ever and ever."

The Master said, "So you have understood -- now I can use both. We will go back to the old shore; I am not interested in going to the other shore. But I have answered your question: love and meditation are two oars. The man who only loves goes round and round; the man who only meditates goes round and round. Nobody, in this way, can reach the other shore -- nobody can reach the beyond. Use both the oars! God has given you both qualities of being meditative and of being loving. Why have you been given two possibilities of love and meditation? Do you think God has committed some error? This is time now -- you have been using only one oar and your boat has been going in circles. It is time to understand and bring the other oar in."

And once you have learnt to use both the oars together, in deep harmony, your life, for the first time, will have the quality of benediction in it. Then it will be a blessing to you and it will be a blessing to others too.

The fourth question

Question 4
OSHO, WHY ARE PEOPLE DRAWN HERE AS IF BY A MAGNET? WHY ARE PEOPLE HELD HERE? IS IT OUR NEED? OR IS IT YOUR MAGNETISM? SOMETIMES I THINK YOU ARE A GOD WHO IS PLAYING FOR US AND I AM JOYFUL. THEN I THINK YOU ARE A SINISTER MAGICIAN MANIPULATING US AND I AM AFRAID AND RESENTFUL.
I WISH I COULD BELIEVE TOTALLY IN YOUR DISINTERESTEDNESS. IS THIS ALL JUST MY CREATING MORE NONSENSE?

Julian Holdsworth,

I AM NOT HERE -- HENCE THE MAGNETISM. It is not the magnet of my presence; I am absent. And whenever a person disappears and becomes absent, God becomes present. God can be present only when you are absent; you can't both exist together. The moment you come in, he goes out; the moment you go out, he comes in. They never meet. They are like darkness and light.
There is an ancient parable:

One day, darkness approached God and said, "I have not committed anything wrong against the sun, but the sun goes on and on torturing me -- for NO reason at all! Why is your sun so much against me? He follows me and wherever he comes, I have to escape -- I am so afraid. He is bent upon killing me. And I have suffered for millions of years. It is enough! I cannot contain it any more; I have come to make a complaint."
God said, "That is true! Why should he torture you?"
And the sun was called, and he was asked why he was against darkness, and he said, "What do you mean by 'darkness'? I have never met her. Where is darkness? First please let me be introduced -- how can I torture somebody I have not even seen? You bring her here so I can see and then there will be no complaint."
Now millions of years have passed; God has been trying to bring them together but has failed. They say God is omnipotent -- but not in this matter. How can you bring light and darkness together? And unless both are present in the court, judgement can be given.
So, the judgement is pending. The case is in the court still, but God has not been able to produce both together. Summonses have been received by darkness, but it is impossible...

So is the case with the ego and God: ego is nothing but a darkness -- YOUR presence is a darkness, God's presence is light. Whenever a person disappears, God appears. Whenever there is nothingness inside, allness starts expressing through you. Whenever you become a hollow

bamboo, you become a flute on his lips -- a great song starts flowing through you.
I am not... that is the magnet. It is not my magnet. Jesus was not... that was his magnet, but not his really -- it only appears as his. When Jesus says, "I am the door, I am the way, I am the truth," he does not mean Jesus the son of Joseph and Mary. When he is saying, "I am the way," it is God declaring through the absence of Jesus. When he says, "Nobody comes to God except through me," he is not declaring that everybody has to come through Jesus.
That's what Christians have been trying to prove to the world: "Jesus says, 'Anybody who ever comes, comes only through me' -- so you cannot come through Buddha and you cannot come through Lao Tzu. You have to come only through Jesus!" That is utter nonsense. When Jesus says, "You come only through me," his 'me' is not his. He has been used only as an empty vehicle.
It is the same 'me' that Krishna used. Krishna says to Arjuna "Unless you come to my feet, you will not attain." The same 'I', the same 'me'....
Buddha says, "Come to me and I will show you the path." The same 'me' -- it is GOD'S 'me'. It has nothing to do with Christianity or Buddhism.
When I say, "Come, follow me," it is the same me. It is the 'me' of the universe.
Whenever a man disappears, God's magnetism starts radiating.

Holdsworth, you ask me: WHY ARE PEOPLE DRAWN HERE AS IF BY A MAGNET?

There is a magnet -- but I am not that magnet. I am not the one that appears to you: something more is happening, something beyond visibility, something that cannot be seen by the eyes, something that cannot be heard by the ears, something intangible... that is the magnet.
Millions and millions of people are going to come.

You ask: WHY ARE PEOPLE HELD HERE?

Nobody is held here, nobody is holding them here. It is out of their own choice. It is out of their own love. India has nothing to offer -- except this art of being a non-being. Those who are here have left beautiful homes, well-paid jobs, all the modern facilities, luxuries, comforts, conveniences to live here in all kinds of difficulties. India is not a place to live! Nobody is holding them, but they can't go. The whole world has lost meaning for them. They have tasted something -- something for which they are ready to suffer, something for which they are ready to go through all kinds of troubles -- legal, governmental, social, medical. Nobody can guarantee you when your enlightenment will happen. Only one thing can be guaranteed: that hepatitis is certain!

You ask me: IS IT OUR NEED? OR IS IT YOUR MAGNETISM?

It is your need, and it is God's magnetism. And there is no question of either/or. It is your thirst and it is the river of God that is flowing here, that has appeared here. You would not be here without thirst, and you would not be here

if the river were not here even if you had thirst. It is not a question of either/or: the river is here, you are thirsty.

SOMETIMES I THINK YOU ARE A GOD WHO IS PLAYING FOR US AND I AM JOYFUL. THEN I THINK YOU ARE A SINISTER MAGICIAN MANIPULATING US AND I AM AFRAID AND RESENTFUL.

That simply shows your love/hate relationship. It has nothing to do with me it is your projection. I am just an emptiness, a blank canvas: you can paint anything that you like on it. This is YOUR duality: YOU are divided. You have this division between God and Devil within you, between good and bad, between the should and the should-not. It is your division; it has nothing to do with me.
So when you look from one side of your being, you will see a God and you will be very joyous. When you look through the other side of your being, you will see a Devil and you will be resentful. And remember: it is all your creation -- the God and the Devil, both are your creation.
But you have been taught and conditioned in this dual way. You are not total -- that's why it is happening this way. One day you will be in love with me, and another day you will be in tremendous hate with me. And I am not responsible either for love or for hate. If you become total, then the idea of good and bad will both disappear -- and that will be when for the first time you will be able to see who I am. In fact, that is the experience of God. But it is NOT your God who is against evil: it is God who is a transcendence -- transcendence of all good and bad.

So remember: when I use the word 'God' and you use the word 'God' our meanings are different. When I use the word 'God', I mean beyond your God and Devil, where all dualities have disappeared and only oneness prevails. When I use the word 'love' it is not your word, because your word always carries the colour of hate in it. When I use the word 'love' I mean when love/hate relationship has disappeared... then arises a totally different kind of love: absolute love, total love, pure love, innocent love, transcendental love.
So it will happen again and again. I use the word in one meaning, and you understand in a totally different way -- and it is natural. In the beginning it is bound to be so. Holdsworth, you are new here -- this has happened to my people, to almost everybody. Don't be worried about it; enjoy both. When you are in love with me, be joyous and enjoy it. And when you hate me, enjoy your hate too, enjoy your resentfulness. Then be in real hate.
If you can be in real love and real hate, soon you will be able to see that hate and love are both disappearing -- REALITY is bridging them both, authenticity is a bridge. If you can love me really and hate me really, then one thing is similar in both -- the real, the authenticity. That will bridge them.
And beyond that bridge, one day, the sunrise. And you see me as just pure emptiness. And through that emptiness, God's flowing -- God who is beyond God and evil, beyond good and bad, beyond sin and virtue.

I WISH, you say, I COULD BELIEVE TOTALLY IN YOUR DISINTERESTEDNESS.

Do you think God is disinterested in the world? Then why did he create it? The gospels say God created the world in six days, then he looked at the world and said, "It is good. It is beautiful." He created it and loved it.

From where have you got this idea of disinterestedness? God is utter interest. We cannot say he is interested in the world because you will misunderstand it. It is better to say he is absolute interest, not that there is somebody who is interested: his whole being is interest. He is in tremendous love -- he is love.

Jesus says: "God is love." If God is love how can he be uninterested, disinterested?

I am not disinterested in anything. I AM NOT! And there is only a tremendous love, a tremendous interest, in everything -- in the trees, in the people, in the birds, in the sun, in the moon, in the stars. But I can understand.

Your saints have been teaching you that unless you are disinterested, you will not be religious -- become disinterested in everything and you will be religious. That is a kind of shrinking. The more disinterested you become, the more dull and dead you become.

I don't teach disinterestedness: I teach immense interestedness. Expand, love more and more... Let your ripples of love reach to the very boundaries of existence, if there are any boundaries. Let this whole existence be full of your love and interest. Get involved! Participate in these mysteries!

But it is natural: when you come to me, you come with all your expectations. Now you say:

I WISH I COULD BELIEVE TOTALLY IN YOUR DISINTERESTEDNESS.

Why? Why should you make such a demand on me and such a demand on yourself? You are making an impossible demand. I cannot fulfill it, because God cannot fulfill it. If God was disinterested in the world, the world would have disappeared long before.

In one of his beautiful poems, Rabindranath says: "Whenever I see a new-born child, I thank God and I say to him, 'So you are still hopeful? So you are not tired of man yet?'"

When Rabindranath was dying, the last prayer that he made was: "God, if you feel about me that I was of any use to you, send me back to the earth. I don't ask to get rid of world -- I want to be thrown back into the world. Your world been so beautiful. If you feel me worthy, send me back."

This is very strange, because in India the saints have been praying down the ages: "We don't want to come back. Please, don't send us back into the world. It is a punishment to be back in the world." And Rabindranath is singing a song, a prayer: "If you feel me of ANY worth, send me back."

I agree with Rabindranath. Rabindranath to me is far better a seer and far greater a sage than your so-called saints. They are all anti-life. I am not anti-life because GOD IS not anti-life! God is life! How can I be anti-life?

I love this world, I love this world absolutely. I am not disinterested at all -- I am UTTERLY interested. I am ALL

INTEREST. So please, Holdsworth, forget about it. You will not be able to manage it.
And why should you make such a demand on yourself? And how can you be totally in trust? How can your trust be total, your belief be total? Unless you become total, you are divided. And these are the ways of division -- interested, disinterested. To be interested is a sin, to be disinterested is a virtue -- and these are the things that are dividing you. Drop all these divisions. Be innocent. Don't be calculative. In that innocence you will be able to see that there is an interest which is also disinterest. Right now it will be very difficult to understand because it will be a great paradox. There is a love which is not attachment. There is an involvement which is not a commitment. One can live like a lotus flower in the pond -- in the water and yet untouched by the water. But that is not YOUR idea of disinterestedness.
My message to my sannyasins is: Be in the world and yet be beyond it. Be in the world, totally be in it, and yet not in it at all. When this paradox is fulfilled, one has arrived.

The fifth question

Question 5
I HAVE TRIED MY WHOLE LIFE TO CHANGE MYSELF; BUT IT SEEMS NOTHING EVER CHANGES -- I REMAIN THE SAME. IS NOT THERE ANY HOPE FOR ME?

IN THE FIRST PLACE why do you want to change yourself?

You are beautiful as you are -- why can't you accept yourself? And the miracle is: when you accept yourself, the change happens. It can't happen by your effort, because WHO will change you? The same mind trying to change itself? The violent mind trying to be non violent? How is it going to happen? Even in being non-violent there will remain violence.

The angry mind trying not to be in anger? You can manage, you can cultivate a hardness around you. You can repress the anger, but it is the same mind -- anger is there. You are sitting on top of it; you are sitting on a volcano.

The stupid mind trying to be intelligent? In the very effort, stupidity will become more and more ingrained....

Then what is the way out? The way out is acceptance -- acceptance is a magic key. Accept yourself as you are! And in that acceptance, intelligence arises. In that acceptance, why does intelligence arise? Because whenever you accept, you are no more divided; the split disappears. The split is between you and the should, between you and the ought. That is where the whole secret of schizophrenia is rooted: "I am this and I have to be that."

So now there are only two things: either drive yourself crazy in becoming that... and it will be just like a dog trying to catch its own tail, or like pulling yourself up by your own shoestrings. You can hop a little, jump a little, but that will not do much. That's what your so-called religious people go on doing: hopping, pulling themselves up by their own shoe-strings. For a moment they are a little higher than the earth, but back they come -- and with a bang.

This is not the way. The split will become even deeper. The more you try, the more you will fail. And the more you fail, the more you will lose your self-confidence, your respect for yourself -- in drugs, in alcohol, in this and that, in power politics, in money, in the marketplace... and people have invented a thousand and one ways to escape from themselves. And they have to invent them because they have created an ugly idea of themselves. To tell them "Know thyself!" is to shock them. They don't want to know themselves.

So people like Socrates go on saying "Know thyself" -- nobody hears, nobody listens. Nobody wants to know himself -- because you have already decided that you are a nauseous being, that you are sick, that you are ugly, abnormal, that all kinds of pus and wounds are there inside you. Who wants to go there? It is better not to look at those wounds; forget all about them.

And if you try to change, what will you do? You will prune this branch, that branch. And the problem is in the roots, not in the branches. If you prune a tree, the tree will become thicker . It will have better foliage; more leaves will grow, because the tree will take the challenge. You want to destroy the tree? You cut one leaf: three leaves will come -- that is the answer of the tree. Cut one branch: three branches replace it. The tree cannot so easily be defeated. It has to survive. And you can go on cutting the leaves and branches -- nothing will happen. Deep down you will remain the same, because the ROOTS are intact.

The Japanese was a long-time customer at this Greek restaurant because he had discovered that they made

especially tasty fried rice. Each evening he would come in he would order flied lice.
This always caused the Greek restaurant owner to nearly roll on the floor with laughter. Sometimes he would have two or three friends stand nearby just to hear the Japanese customer order his 'flied lice'.
Eventually, the customer's pride was so hurt that he took a special diction lesson just to be able to say 'fried rice' correctly.
The next time he went to the restaurant he said very plainly, "Fried rice, please."
Unable to believe his ears, the Greek restaurant owner said, Sir, would you repeat that?"
The Japanese replied, "You heard what I said, you flucking Gleek!"

This is not the way to change. You can change one word, but deep down you are still Japanese. It will assert itself from somewhere else. Either you will go crazy or you will become a hypocrite. Your society, you insane society, only leaves two alternatives for you: either go crazy trying to improve upon yourself, pulling yourself up by your shoestrings; or if you are a little more intelligent, be a hypocrite, pretend say one thing, do just the opposite -- keep a back door to your life. On the front door have a beautiful facade -- paint the should, the ideal, the ought -- and live from the back door, live really naturally from the back door.
But that too creates a split: you can never be at ease, you are constantly Lying, and you will be caught again and again. How long can you pretend? And you cannot succeed

in pretensions because your neighbours are also pretending. So everybody knows everybody else. They know they have back doors so they know that you must be having them. That's why whenever you hear something wrong about somebody else, you IMMEDIATELY believe it: you don't ask for proof. Whenever you hear something good about somebody else, you ask for proof. If somebody says, "That saint is bogus; he is not really a saint. In fact, he is a murderer, a debauchee, greedy, violent," you immediately believe it! And if somebody says, "That man is really a saint," you have a suspicion. You say, "I will see. We will have to look into it; I will have to inquire."

You know men and how people are -- how can you believe so easily that people can be good? You know your goodness is false -- that gives you the idea that everybody else's goodness is bound to be false. This whole society consists of hypocrites.

Please stop improving upon yourself, stop changing yourself. And how are you going to change and for what? And who is going to decide what you should be? If you allow somebody else to decide who you should be, it will be an imposition from outside. The priest, the politician, they are trying to impose some ideals on you. And because of those ideals, you cannot be natural, you cannot be simple; you have to carry heavy weights on you. And you are always unnatural, arbitrary, artificial. You cannot imitate anybody else!

Thomas a Kempis' famous book is IMITATION OF CHRIST -- but I have never come across more false a title and more ugly a title. IMITATION OF CHRIST? And the book is respected very much; it is one of the most respected

Christian treatises. But the who!e idea is wrong. If you imitate Christ, you will be an imitator only -- you will never be a Christ. And to be an imitator is to be a hypocrite. How can you imitate Christ? He was a totally different man. He never imitated anybody. If he had imitated he would have been loved and respected by the Jews; if he had imitated Moses or Abraham, he would not have been crucified. He NEVER imitated anybody! He simply asserted himself as he was; he respected himself as God had made him -- without any imitation. He was an original man, not a carbon copy.

Now, Thomas a Kempis will be a carbon copy; if he succeeds at all, then too he will be a carbon copy -- and a carbon copy is ugly. Be the original. When you can be the original, why should you be the carbon copy? Don't imitate Buddha, don't imitate Jesus, don't imitate me -- never imitate anybody! Learn from everywhere, but never imitate. Just be yourself. You have to be only yourself. And there is no way to know who you are beforehand. How will you decide who you are? Unless you go in and see who you are.

So the first thing is not the effort to change -- the first thing is the effort to acquaint yourself with your own being: who is residing in you? Look at this guest who has come to you. Your body is a host... some stranger is residing in the body, some stranger from the beyond has descended in the body. That is you! Just look, watch, meditate, be aware of it. Drop ALL efforts to change yourself! Put your whole energy into knowing yourself, and out of that knowing comes growth. And that growth will bring your original

face. You have to be only yourself. You have to be only that which you already are.

The last question

Question 6
WHAT IS THE LAW OF NECESSITY?

PYTHAGORAS TALKS ABOUT TWO LAWS: the law of necessity and the law of power. The law of necessity means living an accidental life, like a robot, like a machine. The law of necessity means things happen to you; you are not the master, you are not conscious enough to be the master.
The law of power means things don't happen to you: you happen to things. You are not just an accident -- you are a power. Consciousness brings power; then life is not just like a driftwood, then life has a direction. Then life has some integrity; then life has a continuum. You have something solid in you, and so powerful it is that you start happening to people. You have a presence. And whatsoever you do, you do it; it is not an unconscious reaction: it is a conscious response. You are not just at the mercy of things, events. A mastery arises in you.
That's why in the East the sannyasin is called the swami. 'swami' means one who has become a master of himself, one who has passed from the law of necessity to the law of power. The law of necessity means you are walking like a man who is asleep, stumbling here and there, falling on this thing, on that, trying to grope in darkness. Your life will remain meaningless:... A TALE TOLD BY AN IDIOT,

FULL OF SOUND AND FURY, SIGNIFYING NOTHING. Your life will be like the gibberish of a madman. You will not have any poetry, you will not have a song, you will not have any music arising out of you. All that happens only when your unconsciousness disappears and you become conscious. Meditation is the key to becoming conscious; meditation is the door to the law of power.

You ask: WHAT IS THE LAW OF NECESSITY?

You are living under it....

I was reading one man's autobiography. He says that his father was travelling and the train was late. When he reached his destination he got out of the train but the train was so late that all the taxis had already left. k was the middle of the night and very cold. Because he could not find a taxi, he went into the restaurant; they were just closing, and the woman at the counter was just ready to leave. Seeing this man, she prepared coffee for him. He drank the coffee; there was nobody else, so they started talking. And the woman said, "It will be difficult for you to get a taxi -- why don't you come in my car? I will drop you on the way."
So he went with the woman, and that's how they fell in love with each other. And the woman became the mother of this man who is writing the autobiography.
Now he says: "If the train had not been late, I would not have been in the world. If a taxi had been available, I would

not have been in the world. If the woman had not invited him to go in her car, I would not have been in the world." All accidental.... People are living in this unconsciousness. Your love is accidental, your hate is accidental, your friendship, your enmity -- ALL is accidental.
Stop being accidental! Gather yourself together, become a little more conscious. See what is happening. And, slowly slowly, when you start acting out of your consciousness, you will see tremendous power arising in you. And then your whole life will have a totally different flavour to it.
A story:

The eighty-year-old millionaire married a fourteen-year-old country girl. He was quite content, but after a few weeks she told him that she was going to leave him if she did not get some love-making real soon.
He had his chauffeured limousine take him to a high-priced specialist who studied him and then gave him a shot of spermatozoa. "Now look," the doctor said. "The only way you are going to get it hard is to say 'beep',and then to get it soft again you say 'beep beep'."
"How marvellous!" the old man said.
"Yes, but I must warn you," the doctor said, "it is only going to work three times before you die."
On his way home, the old man decided he was not going to live through three of them anyway, so he decided to waste one trying it out: "Let's see whether it really works or not? Who knows, maybe the doctor has just been cheating -- the thing seems to be almost unbelievable." So he said, "Beep!" and it did work. He had a great erection. He could not

believe it -- it was so fantastic. He had never had anything like that before, even while he was young.
Satisfied, he said, "Beep, beep," and it was gone just the way it had come. He chuckled with delight and anticipation.
At that moment, a little yellow Volkswagen pulled past his limousine and went 'beep', and the car in the opposite lane responded with 'beep, beep'.
Alert to his jeopardy, the old man instructed his chauffeur to 'speed it up'. He raced into the house as fast as he could for his last great chance. "Honey," he shouted at her, "don't ask any questions. Just drop your clothes and hop into the bed."
Caught up in his excitement, she did. He undressed nervously and hurried in after her. Just as he was climbing into the bed, he said, "Beep," and his tender young wife said, "What is all this 'beep, beep' shit?"

Philosophia Perennis, Vol 1

Chapter #6

Chapter title: Logos: Power: Necessity
26 December 1978 am in Buddha Hall

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS: LEARN THOU TO SUBDUE THEM.

BE SOBER; DILIGENT, AND CHASTE; AVOID ALL WRATH. IN PUBLIC OR IN SECRET NE'ER PERMIT

THOU ANY EVIL; AND ABOVE ALL ELSE RESPECT THYSELF.

SPEAK NOT NOR ACT BEFORE THOU HAST REFLECTED; BE JUST.

... REMEMBER THAT A POWER INVINCIBLE ORDAINS TO DIE;

... THAT RICHES AND THE HONOURS EASILY ACQUIRED, ARE EASY THUS TO LOSE.

AS TO THE EVILS WHICH DESTINY INVOLVES, JUDGE THEM WHAT THEY ARE; ENDURE THEM ALL AND STRIVE, AS MUCH AS THOU ART ABLE, TO MODIFY THE TRAITS. THE GODS, TO THE MOST CRUEL, HAVE NOT EXPOSED THE SAGE.

EVEN AS TRUTH, DOES ERROR HAVE ITS LOVERS; WITH PRUDENCE THE PHILOSOPHER APPROVES OR BLAMES; IF ERROR TRIUMPH, HE DEPARTS AND WAITS.

PYTHAGORAS WAS THE FIRST TO COIN AND USE THE words 'philosophy' and 'philosopher'. 'Philosophy' means love of wisdom, and 'philosopher' means a friend of wisdom. Before Pythagoras, other words were used for the same purpose. For philosophy, the word SOPHIA was used -- SOPHIA means wisdom; and for the philosopher, SOPHOS -- SOPHOS means the wise man, the sage. They were beautiful words, but they had fallen, they had become

associated with wrong people. They had fallen on bad times. Words also have good times and bad times, days of glory and days of humiliation.

SOPHOS IS a beautiful word -- the sage. Remember, the sage does not mean the saint. The saint is against the sinner; it has a polar opposite to it. The saint is one who is not a sinner; he has chosen to be virtuous, against vice. The sinner is one who has chosen vice against virtue. They are polarities like negative and positive. The saint cannot exist without the sinner; the sinner cannot exist without the saint -- they are partners, they can only co-exist. A world without saints will be a world without sinners too. If you really want sinners to disappear from the world, let the saints disappear first -- and immediately there will be no sinner. The existence of the saint creates the sinner. And the more you respect the saint, the more you condemn the sinner, and the rift goes on becoming bigger and bigger. And the irony is that they exist together, two sides of the same coin. They are not different, their logic is not different -- just their choice is different. One has chosen the night part of life, the other has chosen the day part. But life consists of both day and night; it is neither day alone nor night alone. Both are halves of one whole -- hence both remain in misery.

Your sinners are miserable because they go on missing the beauties of virtue, the beauties of the other part that they have chosen not to choose. And your saints are miserable because they have repressed something which cannot be destroyed, which is an absolutely essential part of their being.

If you look deep into your saint, you will find a sinner hiding somewhere in his unconscious. And the same is the

case with the sinner: look deep, and you will find a saint hiding somewhere in his unconscious. The conscious of the saint is the unconscious of the sinner, and the conscious of the sinner is the unconscious of the saint.
The sage is neither this nor that. He is NETI, NETI -- neither this nor that -- he has not chosen. He has accepted his wholeness; he is total, as much day, as much night. He has dropped the constantly choosing ego. He has simply accepted whatsoever is the case. He lives the truth in its utter nakedness, whatsoever it is -- he has no business to interfere in the stream of life.
The sage is a tremendously beautiful phenomenon, because of his wholeness. The sage is a perfect circle. He contains all, he rejects nothing. That was the idea of SOPHOS; it was a beautiful word. But it fell from its reputation.
It fell because it is a dangerous word too: it can easily be used by the cunning people. Because the sage is whole, he is both, now the sinner can use it. He can say, "I am both. I don't choose -- whatsoever is the case...." Now the sinner can pretend to be a sage. He can say, "Because it is so, this moment I am like this. This is happening -- what can I do? I have dropped choosing. I have accepted life in its totality." Now, the sage is a totally different phenomenon from this cunning person. This cunning person used the word and the word became associated with this cunning mind. It became a camouflage for doing whatsoever you want to do. Deep down there is choice, but you can pretend on the surface that you are not a chooser, and you live in choiceless awareness. It is a very subtle cunningness.
So the WORD SOPHOS fell from its pedestal and became 'sophist'. The word 'sophist' is ugly -- it means a pretender.

It means one who is pretending to be a sage and is not, one who is pretending to be a sage and is not even a saint. He is simply a sinner but has found a beautiful rationalization for remaining a sinner.

The murderer can say, "What can I do? -- God intended to murder through me." The thief can say, "What can I do? -- that's how God commanded me. I simply followed." And it will be very difficult to argue with him; he has a beautiful rationalization there.

So the SOPHOS fell and became a sophist. And the same happened with SOPHIA: wisdom IS not knowledge, but they look alike. Knowledge only pretends to be wisdom; it is just the opposite of wisdom. Knowledge is always borrowed, and because it is borrowed it is basically untrue. Wisdom arises in you -- it is your flowering, it is your fragrance. It is self-understanding, self-knowing. You become luminous; you attain to a solid presence. You have a center, you feel rooted, integrated; you are no more fragmentary, you are one piece.

Wisdom is a revolution in your being: knowledge is just rubbish. You can gather it from others; it does not change you, you remain the same. Of course you become very decorated, you gain many beautiful masks, but your own face remains the same. You go on accumulating knowledge, your memory becomes richer and richer, but your being remains as poor as ever. But knowledge can pretend to be wisdom; they both use the same language. For example: when Al Hillaj Mansoor declared "ANA'L HAQ! -- I am God! " this was wisdom. It was coming from his very core. It was a declaration not made by him but made through him. You can learn it. You can start

declaring "ANA'L HAQ! I am God! " but it will be just knowledge. Your life will not support it; your existence will not be a proof for it. In fact, your existence will continuously disprove it; your life will be just the opposite of it.

In India it has happened, in Greece it happened, in China it happened... it has been happening down the ages again and again. The Upanishads say the same thing in their own words; they declare "AHAM BRAHMASMI! -- I am God!" And not only that "I am God -- all are Gods."

The brahmins, the Indian priests, have been repeating this beautiful statement for thousands of years: "AHAM BRAHMASMI! -- I am God and all are Gods!" Still untouchability exists. Still there are people who are not even worthy of being called human beings.

On the one side you go on repeating like parrots the beautiful statements of the Upanishads, of the seers, of the wise people, of those who have known.... They were real brahmins: a brahmin is one who has known the Brahma -- one who has known the Absolute. One cannot be a brahmin by birth, and whenever you find a brahmin by birth, he is a hypocrite. A brahmin can only be by experience, existential experience; a brahmin can only be by self-realization. But how can untouchability exist with self-realized people? It is impossible. Untouchability exists.

On the one side people go on declaring, "All is God, there is nothing else but God. The whole existence is permeated with God. Each atom of it is full of God." And yet there are people who are not even worthy of being called human beings -- what to say about their being Gods? They cannot be touched; it is a crime if they touch you. Not only that

their touching is a crime: in the past even their shadow... if their shadow fell on you it was a crime. An untouchable could have been burnt alive just because his shadow had fallen on you.

And don't think these are things of the past: they are still being burnt alive -- every day! Their women are raped, their houses burnt, their children killed. And this goes on happening in a country which calls itself the most religious country in the world. What kind of wisdom is this? And behind all this rape, murder, arson, are your brahmins, the claimers. They repeat the Vedas, the Upanishads, but it is only a tape in their minds. They repeat without knowing what they are repeating.

SOPHIA IS wisdom. Wisdom happens in the innermost shrine of your being. It is never borrowed, it has nothing to do with knowledge, information, nothing to do with scriptures, doctrines, systems of thought. It is your own experience, individual, authentic. You have known. You have arrived. Then it is SOPHOS -- it IS wisdom.

If you are simply repeating from other people's experiences it is sophistry, it is knowledge -- dead, meaningless, nothing but gibberish. You can decorate yourself with it, you can strengthen your ego through it, but you will not know the truth.

SOPHOS fell and there was that ugly phenomenon, the sophist. SOPHIA fell and what came into existence was sophistry. Sophistry is pure argument for argument's sake, with no concern for truth. It is just linguistic analysis, logical, rational, of course, but not intuitive, not experiential.

And one can go on arguing and guessing, and yet, even if you argue for millennia you will not arrive at truth -- because truth is never a conclusion, not a conclusion of any logical process. Truth has not to be invented by logic: truth has to be discovered by love. The way to truth is not logic but love. Wisdom is love: knowledge is logic.
And whenever logic starts pretending that "I am the door, I am the way to truth," truth disappears from the world.

PYTHAGORAS HAD TO COIN NEW WORDS, and he coined beautiful words. 'Philosophy' means love of wisdom -- not love of knowledge, remember, love of wisdom. Knowledge is intellectual, wisdom is intuitive. Knowledge is of the head, wisdom is of the heart. Hence love -- not logic but love, not calculation but innocence, not cunningness but intelligence, not intellectuality but intelligence.
And he also coined the word 'philosopher' -- a friend of wisdom. Have you ever observed? -- whenever you start arguing with somebody you are more concerned with your ego than for the truth. Sometimes you even see the falsity of your argument, but you cannot accept it because it hurts the ego. You argue because it is your opinion, not because it is true. You argue against the other's opinion because it is HIS opinion, not because it is untrue.
Argument arises not for truth but for egoistic trips -- then it is sophistry, then it is a very ugly phenomenon.
You love a woman -- it is a beautiful experience. A love between a man and a woman has tremendous truth, a fragrance of its own, a benediction. It is one of the most incredible mysteries of life. But to go to a prostitute is not

the same -- physically it is the same, spiritually it is totally different. The prostitute is an ugly phenomenon: the beloved is something divine.
Philosophy is like your beloved: sophistry is a prostitute. And the sophists did exactly that -- prostitution. They were ready to argue for anybody, whosoever was ready to pay them. If you pay the sophist, he will argue for you. If somebody else pays him more, he will argue for him. He is even ready to argue against you if somebody is ready to pay him more.
I have heard:

Every Sunday, a priest was very much disturbed by an old man who was a very respectable man, rich, wealthy, of his congregation, He used to sit just in front of the priest, and he would fall asleep within seconds and would snore loudly. And of course it was very disturbing -- just sitting in front of him. snoring.
The priest was disturbed: what to do? And the man was so rich that he could not say it to him, "This is not right." So he found a way. A small boy used to follow the old man, his great grandchild. The priest called the boy and he said, "I will give you four ANNAS every Sunday -- whenever your old man starts falling asleep, you just nudge him, just wake him up." The boy was very happy and he did it, and the idea worked.
For three Sundays it was perfectly okay: whenever the old man would start snoring, the boy would shake him. But on the fourth Sunday, the old man was snoring, the priest was waiting, but the boy was sitting silently. After the sermon

he called the boy and asked, "What is the matter? Have you forgotten?"
He said, "No. But now he is paying me one rupee per Sunday. He says. 'If you don't disturb me, I will give you one rupee.'"

That was the case with the sophists. They were ready to argue for anybody, whosoever was ready to pay. They were great arguers. But wisdom has nothing to do with argument!
The Buddha is not an arguer -- he has experienced something. If he uses logic and language, it is just to express what he has experienced, not to prove it. It is not that he comes to his experience through language and logic: first he has experienced it through meditation, then he uses logic and language to express it.
Logic and language are perfectly right as far as expression is concerned, but they are not creative -- they are expressive. TRUTH IS needed in the first place to be expressed, then they are useful. But from the outside it is very difficult to know who is expressing his experience and who is just playing with words. It is very difficult for those who have not yet experienced anything on their own.
Pythagoras came to India, met great wise men; he met great seers, great brahmins. Saw for the first time what a wise man is! Meditated for years... became a wise man in his own right, became enlightened. And then he went back to Greece, and there he saw what had happened: the beloved had disappeared -- there was only a prostitute.
He coined these new words -- these words are beautiful, but they have again fallen into the same trap. Now if you go to

the universities, either in the East or in the West, there exists no philosophy in the Pythagorean sense; there exists no philosopher, in the universities at least, in the sense that Pythagoras uses the word. In the universities it is again sophism, and the philosophers and the professors of philosophy in the universities are again sophists. Hence, philosophy is on a deathbed -- go into any university and you will see it.
Thousands of students are coming for science, for mathematics, for physics, for chemistry, for biology, for geology. Ask how many students are coming for philosophy -- not even enough to count on your fingers.

When I was a student of philosophy there were only three students. I was one, and the two others were girls. Just three persons, and the department had ten professors -- three and one third professors for each student. And those two girls were not interested in philosophy at all. Their whole interest was to attain to a master's degree -- it helps to get a better husband. And they could not get admission in any other subject, that's why they had chosen philosophy. They were not interested at all.
It used to happen again and again.... One of my professors was a very ascetic man; he had decided not to look at women. Now, two girls in the class -- so he would teach with closed eyes . And those two girls were almost always absent, so only I was sitting there and he was standing with closed eyes. So I learnt to listen with closed eyes -- in fact, he would speak and I would sleep.
One day he found it out. First he was thinking that I was also an ascetic and I had also decided not to look at women,

and he was very happy to find at least one kindred soul. The whole university used to laugh at him, and he was thinking, "This is very good -- at least one person is here...." But one day he found it out, because those two girls were not there, so he opened his eyes and I was fast asleep.

He asked me, "What is the matter?"

I said, "The matter is that I don't see ANY philosophy in what you are teaching. It is far better and more beneficial to have a good sleep. What you are teaching is just rubbish, rotten. You don't know a thing!"

And that was really the case. And the man was honest -- first he was shocked, but then he recognized the truth. Because on that day he was talking about Patanjali and samadhi, and I asked him, "Do you know what samadhi is? Have you ever experienced it? All that you are saying is learned but not wise. All that you are saying is mechanical; it can be done by a computer in a far better and far more efficient way than you are doing it. You have read about samadhi -- but reading about samadhi is not knowing samadhi. It is like a blind man who has read much about light and he can talk about light, he may even be able to write a great thesis about light, but he knows nothing of it. He knows nothing, not at all. He has no eyes."

This is happening all over the world, and the reason is not that the people are no more interested in truth -- the reason is that philosophy has become sophistry again. Now the great philosophers of this century are nothing but linguists, logical positivists, logic-choppers. Bertrand Russell, G.E. Moore, Ludwig Wittgenstein -- great names in philosophy, but all are concerned with language. They are not

concerned whether God is or not; they are concerned with how many ways the word 'God' can be used, and whether the use is valid or not, whether the word 'God' can be used or cannot be used, and if it is used, what meaning it carries. They are NOT concerned with the truth of God: they are only concerned with the word 'God'. And they go on analysing.

Just think of a person analysing the word 'love' -- will you call him a lover? Love is something to be experienced, something to be lived. A philosophy, to be truly a philosophy, has to be a philosophy of life. A philosophy worthy of its name has to be existential, experiential; it has to be based in meditation, not in argumentation.

Again, the word 'philosophy' has fallen into disrepute. A new word is needed. For instance, it will be better now to change 'philosophy' into 'philousia'. OUSIA comes from the root for 'essence'. 'Philousia' will mean one who desires essence or Isness, one who wants not just to think about it but to experience, realize, see.

That is really the meaning of the Indian word for philosophy, DARSHAN. DARSHAN means to see. It will be better now to do exactly the same thing that Pythagoras did twenty-five centuries ago. He changed SOPHIA into 'philosophy.' Now 'philosophy' needs to be changed again -- I suggest 'philousia': the desire to see and experience essence or Isness and not getting contented with only thinking about it.

The sutra... the second part, purification, continues. The previous sutra was:

IF THOU CANST AT LEAST; FOR A MOST RIGID LAW BINDS POWER TO NECESSITY.

PYTHAGORAS RECOGNIZED TWO MOTIVES TO HUMAN actions: the first issuing from lower nature called necessity -- the second emanating from a higher nature called power; but both are dependent upon the implied primordial law -- TAO, DHAMMA, TORAH, LOGOS. In the East we have called the first PRAKRITI and the second PURUSH.

There is every possibility that sitting in communion with the Indian sages Pythagoras learnt about these two laws. He experienced them in his own being too, but the first glimpse seems to have happened in the East in a deep communion with an enlightened Master.

PRAKRITI means lower nature, the material nature, the visible. PURUSH means consciousness, awareness, the higher nature. Prakriti is like the circumference of a circle and purush is like the center of a circle. Pythagoras has his own words: the first he calls the law of necessity. The lower you come, the more and more the law of necessity functions. The higher you go in consciousness, the less and less the law of necessity functions and more and more the law of power, the law of freedom.

At the lowest, cause and effect is the only law, and because science recognizes only cause and effect it cannot recognize God, it cannot recognize consciousness. Its very methodology prohibits it. Science remains tethered to the lowest rung of the ladder; and existence is a ladder, of many rungs. And the ladder exists in you, in each human being, on a smaller scale.

Your body is prakriti, lower nature; your body follows the law of necessity. Even the body of a Buddha will follow the law of necessity. After youth, he will become old; after old age, he will die. Even for a Buddha, nature is not going to be different -- it is a very rigid law. There are no exceptions to it.

That's why I say Jesus is not born of a virgin mother -- because birth follows the lowest law of necessity. Nobody can be an exception to it. He was certainly born of a very innocent woman. If virginity is symbolic, then it is perfectly true; if it is a poetic expression of the innocence of Mariam, then it is perfectly right. But if you insist that it is a physiological phenomenon, that Mariam was a virgin, then you are simply being stupid. Birth follows the law of necessity.

And exactly the same is the case with the idea of resurrection. Once Jesus is dead there is no possibility of resurrection, because the law of necessity does not allow any exception. But if you mean by 'resurrection' that the real life never dies, that there is something eternal in you which goes on and on, continueS, that only the gross body dies and the subtlest core of your being is eternal... if you mean by 'resurrection' a spiritual rebirth, then it is perfectly true. But it is not true in a historical sense.

And so is the case with everybody.

Jainas say that Mahavira never perspired -- this is impossible. Your body consists eighty-five percent of water, and perspiration is the body's way of avoiding too much heat. When you perspire, the body is creating a certain kind of air-conditioning; when you perspire, the water comes to the surface of your skin and that water

starts evaporating. For evaporation it needs heat, so it absorbs the heat of the body and your inner body remains at a cool temperature. This is a very natural phenomenon -- unless your body is made of plastic or steel; then it is a totally different matter.

And Mahavira was moving naked; and in the hottest part of India, Bihar, on dusty roads. Even today they are dusty, so just think of twenty-five centuries ago.... And he was not perspiring? He would have died; without perspiration he could not have survived. It is part of the survival mechanism.

But each religion wants its founder to be exceptional. In a sense they are on the right track. In what sense are they right? They are right because a man like Mahavira, Jesus, Buddha, has attained to the other law also -- the law of power -- but their bodies will not follow it. The body belongs to the earth; it will follow the earthly law. Their consciousness belongs now to the world of power, to purush, not to prakriti. Their consciousness will have total freedom, absolute freedom; their consciousness will not know any limitation. But we cannot see their consciousness.

Unless we also reach those peaks, those climaxes, those ecstasies, we can only see the body. So we start creating stories, myths, about their bodies, as if their bodies became part of the higher law of power. It never happens. As a metaphor, good; as a myth, beautiful; but don't try to prove it historically.

Jainas say that when a snake bit Mahavira's toe, instead OF blood, milk started flowing. Now, this is very dangerous. That means instead of blood, milk was circulating in

Mahavira's body -- and milk cannot remain milk for long: it becomes curd. Long before this bite of the snake happened, Mahavira would have started stinking of curd.

But as a poetic expression it is beautiful. It simply shows... milk is a symbol of love. When a child is born to a woman, milk starts flowing from her breasts -- out of love. Milk is a symbol, a poetic symbol, of love. The story simply says that even if a poisonous snake has bitten him, from Mahavira he cannot get anything except love -- that's all. To represent it, the story has been written that blood never came out -- instead of blood, milk started flowing. But don't be foolish and don't try to prove it physiologically, that actually milk was flowing.

The body remains part of the earth; your consciousness can become part of the sky, it belongs really to the sky.

Man is a meeting of these two laws: necessity and power, purush and prakriti, bondage and freedom, earth and sky, body and soul, the visible and the invisible, the gross and the subtle. Man is a meeting-point. That is the glory of man, and his misery too. That is the anguish if not understood well -- because if you don't understand that you are a meeting of two immense powers, polar opposites, you will remain in a state of anxiety, anguish; you will feel torn apart, two forces pulling you apart. Your life will become a great anxiety: what to be? this or that?

The earth pulls you downwards, the sky calls you upwards. The body says, "Follow me!" and the soul says, "Come with me!" And their ways are different; you cannot follow both simultaneously. It seems almost impossible. If you follow the body you start feeling guilty, because you have not listened to the deepest voice in your being, to that still,

small voice. If you follow that still, small voice, you start feeling that you are being hard on your body. The body starts feeling undernourished, unloved, and the body starts rebelling against you.

So whatsoever you choose...! If you choose the body, the soul feels suffocated; if you choose the soul, the body feels undernourished, neglected, ignored. Either way you feel in a state of tension. This is the misery of man.

But IF these two laws are understood, and you can understand the rhythm of these two laws, that they LOOK opposite, but deep down they are complementary.... All opposites are always complementary. Life and death are opposites and yet complementary. Man and woman are opposites, yet complementary. Good and bad, opposites yet complementary. If you can see the complementariness, then there arises a transcendence in you -- and your glory comes into manifestation, you become a splendour.

That is the state of a Buddha, the state of a Jesus -- call it Christ-consciousness or Buddha-consciousness or Krishna-consciousness, it doesn't matter what name you use, but the meaning is this. When your tension dissolves, your anxiety Is resolved, when you can be the body and the soul together in harmony, when you have learnt how to play with your body and your consciousness together, simultaneously, with no friction, then your life creates great music. That music is meditation. Then your life becomes a melody of tremendous import. You become a festival, a celebration. You bloom.

You use the body as a foundation and you use your consciousness to create a temple. The body becomes the foundation, the consciousness becomes the temple. You use

your body as a flute, and the consciousness becomes a song through the flute. You use the body as a sitar, and your consciousness becomes the music that arises out of it.
Have you not watched? On a physical instrument, material instrument, music arises which has nothing material in it, which is utterly spiritual. In the same way, Pythagoras says, these two fundamental laws, the law of necessity and the law of power, are rooted in one primordial law. Lao Tzu calls that law TAO, Jesus calls that law LOGOS, Buddha calls that law dharma. Moses calls that law TORAH. There is a fundamental law where all dualities dissolve and become non-dual -- that one is God, that primordial law is God, that primordial law is truth.
Truth has a body -- that body consists of the law of necessity; and truth has a soul -- that soul consists of the law of power. Man is both: a rope stretched between two eternities. That's how Friedrich Nietzsche has expressed it: a rope stretched between two eternities, between past and future, between matter and consciousness. And to walk on this tightrope needs great skill. You will have to become a tightrope walker.
That's what sannyas is all about, disciplehood is all about. The religious person is one who learns the art of walking on this tightrope. It is full of hazards! It is very dangerous too: just one step gone wrong and you fall, just one step gone wrong and you go astray; just a small mistake and great will be your fall.
The higher you move, the more dangerous your life becomes. But the more dangerous life is, the more worth living it is, the more meaning it has to it and more significance.

Nietzsche has also said: Live dangerously! What does he mean by 'live dangerously!'? Those who live only conveniently don't live at all; their life is nothing but a gradual death, a slow suicide. Life exists in its sharpness, in its brilliancy, only when you live dangerously. And the greatest danger is to move between the law of necessity and the law of power, as if you are moving between two Himalayan peaks, on a rope stretched between these two peaks... if you fall you are lost. But if you reach, the greatest glory is yours -- God is yours, nirvana is yours. Man is both... a rope... a ladder... a meeting of earth and sky, body and soul, bondage and freedom, samsara and nirvana... If YOU DON'T understand this you will remain in agony. If you understand this, ecstasy arrives. It IS the same energy that becomes agony, that becomes ecstasy. In ignorance, the same energy turns bitter and poisonous and creates hell. When you become aware, more alert, more watchful, a witness, the same energy is transformed -- becomes a paradise.
Today's sutras in continuation:

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS: LEARN THOU TO SUBDUE THEM.

THESE WORDS WILL HAVE TO BE MEDITATED UPON, because twenty-five centuries have passed since those words were uttered and the meanings of all those words have changed. They were written before Freud. They were written in a totally different milieu, in a totally different atmosphere -- they had a totally different meaning

then. You will have to understand THAT meaning, not the meaning that you associate with these words.
STILL... Pythagoras says:... although it is difficult, because a very rigid law binds power to necessity. It is dangerous to create the harmony, it is moving on the edge of a sword -- but still it is possible, it is not impossible. It is difficult, but not impossible.

STILL IT IS GIVEN THEE . .

This is your birthright!

... TO FIGHT AND OVERCOME THY FOOLISH PASSIONS.

Here 'fight' does not mean what you will associate with the word 'fight'. Here 'fight' has a totally different meaning. In the Pythagorean mystery school, the word 'fight' means creating friction. Gurdjieff used to give the same methods to his disciples: methods of friction. Create a friction in yourself -- because out of friction, energy is released.
For example, you are feeling angry, great anger is arising in you. The Pythagorean method is: when anger is arising in you, just confront it; let great compassion arise in you. It will be difficult, because when you are angry how can you be compassionate. But it is not impossible.
In fact, anger and compassion are not two different energies. It is anger that becomes compassion; it is compassion that is lingering in anger. So if you can create compassion when anger is there, this is fight, friction -- you are creating a duality, two peaks you are creating. And you

have to walk between these two peaks on a tightrope, from anger to compassion. And if you can reach from anger to compassion, you have overcome anger.

When sex arises, create love -- they are the same energy -- and walk from sex to love. It is going to be difficult in the beginning, because we have completely forgotten the methods of friction. But try!

For example, you are feeling sad -- start dancing. And you will be surprised by the change that immediately comes to you. The sadness is there in one corner, and in another corner, just the Opposite of it, a subtle joy starts arising. You will be surprised, utterly surprised. You will not be able to believe what is happening! When it happens for the first time that you are sad AND yet joyous, and both are together, this is fight, this is friction. And out of this friction, great energy is released, great fire arises in you -- and that fire purifies. And fire always arises through friction.

The first man who created fire, must have created it by friction, by rubbing two stones against each other. The first idea of fire must have come to man from seeing bamboos or other trees in a great, strong wind catching fire -- seeing friction happen naturally. It always happens in a bamboo forest: if the wind is too much, the bamboos start rubbing against each other, they become hot, and soon fire arises. The first idea of fire must have come from seeing some natural state of friction.

The same is the case inwards too: create friction. Always create the opposite of whatsoever is happening in you. First you will say that it is not possible, because you have never tried it. But remember, everything that you feel always

remains in you. Sometimes it is in a manifest form, and sometimes it is in a dormant form. So when you try to create the opposite, all that you are doing is waking up something which is dormant.
You have loved before, you have been very compassionate before, you know what compassion is. Now there is anger. Somewhere, in some chamber of your being, compassion is fast asleep -- wake it up. And once you have learnt that it can be awakened, there will be great friction in you. Anger and compassion will start fighting.
And remember always: whenever there is a fight between the lower and the higher, the higher wins; the lower cannot win. The lower can win only if the higher is absent; the lower wins only in the absence of the higher. Once the higher is there, the lower has no power.
That's why Pythagoras calls the higher the law of power.

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS: LEARN THOU TO SUBDUE THEM.

Your passions are foolish. Remember, Pythagoras is not against passions -- because they contain all the energy that you have. He is against foolishness. The moment your passion take the colour of intelligence, they are perfectly beautiful
When sex is just an unconscious, mechanical urge in you, it is wrong. Remember, sex is not wrong: the mechanicalness c it is wrong. If you can bring some light of intelligence into you sexuality, that light will transform it. It will not be

sexuality any more -- it will be something totally different, so different that you don't have a word for it.
In the East we have a word for it, 'tantra'. In the West you don't have any word for it. When sex becomes joined together is yoked with intelligence, a totally new energy is created -- that energy is called Tantra.
The word 'tantra' means the capacity of expansion, that which goes on expanding. Sex shrinks you, Tantra expand you. It is the same energy, but it takes a turn. It is no longer selfish, no longer self-centered. It starts spreading -- it starts spreading to the whole existence. In sex, for a moment you can attain to the orgasm, and at a great cost. In Tantra you can live in the orgasm twenty-four hours a day, because your very energy becomes orgasmic. And your meeting is no longer with any individual person: your meeting is with the universe itself. You see a tree, you see a flower, you see a star, and there is something like orgasm happening.
The man who has become absolutely intelligent, alert, aware, lives in an orgasmic way. His every movement is full of orgasmic peaks, and peaks upon peaks. And when Tantra has happened, sex disappears. Sex is a seed, Tantra is the tree -- let the seed die and the tree will be born.
Each of your energies can have two forms: one is intelligent, one is foolish. Pythagoras is not against your passions -- no Wise man can ever be against your passions -- but every wise man is against foolishness, is against ignorance, is against darkness, is against stupidity, mechanicalness.
In sex you function like a robot. Something from the law of necessity, something from prakriti, something from lower

nature, grips you, and you are no more yourself -- you are a slave. When you are a master of your own being, then you live in the same world but with totally different eyes -- the same world becomes divine.
That is the meaning of the declaration of Zen Masters: samsara IS nirvana -- this very world is enlightenment. All that is needed is a change in you from foolishness to wisdom, from unawareness to awareness.

STILL IT IS GIVEN THEE TO FIGHT AND OVERCOME THY FOOLISH PASSIONS, LEARN THOU TO SUBDUE THEM.

They are not to be destroyed but only subdued. And remember, subduing does not mean repression -- not in Pythagoras' methodology. Subduing simply means: if you become aware, you become the master and the passions become your slaves. As slaves they are beautiful, as masters they are dangerous.
Freedom means mastery over thyself, and bondage means no mastery over thyself. When you are unaware you are a victim of a thousand and one stupid passions -- anger, sex, greed, pride, and so on and so forth. As you become alert, as you watch your passions, as you watch what is happening to you, as you de-automatize your actions, as you bring more and more alertness to your mechanical reactions, and transform them into less and less mechanical things, a mastery arises. And all those passions which were clamouring to be the masters simply become servants.
It happens almost like when in a small class all the children are fighting and rushing at each other and throwing things...

and then the principal enters the room. Suddenly everybody is at his desk; they have opened their books. Suddenly silence prevails. The principal has not said a single word -- just his presence.
When your master enters -- and by 'master' I mean when your awareness is awakened -- all your passions immediately fall in line. They no longer clamour for mastery: the master has arrived. They were fighting for mastery because the real master was absent.

This is subduing. Become a witness of your passions and subduing happens.

BE SOBER, DILIGENT, AND CHASTE; AVOID ALL WRATH. IN PUBLIC OR IN SECRET NEVER PERMIT THOU ANY EVIL, AND ABOVE ALL ELSE RESPECT THYSELF:

THE FIRST AND THE FOREMOST principle of Pythagorean philosophy is RESPECT THYSELF: Your priests have been telling you not to respect yourself. They teach you to respect somebody else -- respect the Buddha, Mahavira, Christ -- respect somebody else and condemn yourself. There is a subtle strategy in it: if you respect somebody else, you can respect them only if first you condemn yourself. If you DON'T condemn yourself then there is no possibility of respecting the other. ,If you respect yourself, then there is nobody higher and nobody lower, nobody superior and nobody inferior. Then a totally different phenomenon happens which cannot be called respect: it is closer to love than respect.

The real disciple loves the Master -- because he has seen in the Master something of his own being, something of his own unknown being has become known through the Master. He respects himself, and he respects the Master because he respects himself. But now the respect has a different colour: it is not formal, it is not imposed -- it is part of love. Love knows nobody as higher, nobody as lower. Love never thinks in terms of higher and lower. Respect is a formal thing: love is informal. Respect is again a cultivated thing: love, uncultivated, spontaneous... something arises in you.

For example, if you are born a Christian you respect Christ; if you are a born Hindu you respect Krishna. If the Hindu meets Christ he will not respect him; and if a Hindu meeting Christ cannot respect him, how can he respect Krishna really? He does not know a thing about Krishna either, because the man who has understood Krishna and loved Krishna will love Christ too, because Christ will be another form of the same energy.

If you have loved Buddha, you will love all the Buddhas of the world -- in whatsoever form they appear, in whatsoever way they appear, you will be able to recognize them immediately, instantly. But the man who respects will not be able to recognize them because his respect is just formal. He can only respect Buddha because he has been taught to. He will not respect Mahavira, he will not respect Mohammed, no -- impossible. How can a Jaina respect Mohammed? Impossible! But that simply shows he has not even loved Mahavira, he has not known Mahavira; otherwise, knowing Mahavira, he will have known the taste of all those who are enlightened.

You can taste the sea from anywhere -- it is always the same taste: the taste of salt. It makes no difference whether it is the Indian Ocean, or it is the Pacific, or it is the Atlantic -- it makes no difference: the taste is the same.

The first thing is: ABOVE ALL... RESPECT THYSELF -- because unless you respect yourself you will not be able to know yourself. We can know only if we love, if we respect. We will go inside only if we think we are moving into some glory. If you think you are a wretched rotten being, a sinner, condemned from the very beginning, if you hate yourself, if you feel unworthy, how can you go in? Who wants to go into a hell? You will avoid, you will never go in.

And I agree with Pythogoras absolutely that for meditation the basic requirement is a tremendous respect for oneself. And remember, it is not egoism. In respecting yourself, you respect everybody else -- because everybody has a self in the same way as you have. If you respect YOUR inner being, in that very respect you have respected all the beings of the world. In respecting yourself, you will respect the tree and the mountain because they also have their own being.

Self-respect is not egoism: it is just the opposite. It is glorying in the great gift God has given to you. It is gratitude.

Then... BE SOBER... The Pythagorean principle is that of the golden mean -- by 'sober' he means don't be too serious and don't be too non-serious either. That is sober, just exactly in the middle. The too serious person is ill; the too

non-serious person is also ill. Be sober, exactly in the middle. Excess is evil according to Pythagoras. To be in the middle is to be balanced.
That s what Buddha says: MAJJKIM NIKAYA -- the middle way. That's what Confucius says: To be in the middle is the way of the wise. To be exactly in the middle is to go beyond duality. In the exact middle is tranquillity, equilibrium, balance and transcendence.

BE SOBER, DILIGENT...

Again, remember the golden mean -- that is the fundamental of Pythagorean philosophy. 'Diligence' does not mean too much activity, feverish activity, no. Neither too much activity nor too much inactivity -- just exactly in the middle, a balance between inactivity and activity is diligence. Don't be mad in activity, don't be restless -- as the West has become. People cannot rest at all; they are as if possessed by demons. They have to go on working. They cannot sit silently even for a few moments.
The East has moved to the other extreme: it has become lethargic, inactive, fatalistic; nobody wants to do anything. Everybody in the East is allergic to work. The West is getting madder and madder because of too much activity; and the East is getting poorer and poorer, sicker and sicker, because of too much inactivity.
We need a new man on the earth, a Pythagorean man: the man who walks in the middle. We need a man who is neither Eastern nor Western. We need a man who knows how to be active and who knows how to be inactive. We need a man who can bring a harmony between inactivity

and activity, who can remain utterly relaxed even while engaged in work; who is not allergic to work and who is not allergic to no-work either That is diligence.

... AND CHASTE... The saint and the sinner have both gone to the excess. Neither is the saint chaste nor the sinner. The sinner has moved into vice too much, and the saint has moved into virtue too much. The saint has become righteous; a great pride and ego has arisen in him that "I am a saint!" And the sinner has gone into wrong ways so much that great condemnation has arisen in him that "I am a sinner, I am worthless."

Who is the chaste person? The chaste person is one who has no excess in him -- excess is impurity according to Pythagoras, and according to me too. Excess is impurity. And not to exceed is to be pure, chaste, exactly in the middle; no tensions pulling you this way or that.

Chastity means you are natural, relaxed; you have not chosen a certain character for yourself. All characters are unchaste You have not chosen a certain morality OR immorality. You have not chosen anything! You simply remain watchful and you respond moment-to-moment out of the chastity of your watchfulness. Watchfulness is chastity -- it is virgin, it is pure.

Remember, when you become a witness of your being, you become like the sky. Clouds come and go -- black clouds and white clouds. theY all come and go -- but the sky remains uncontaminated. No cloud leaves any trace, any stain on it. In exactly the same way there is an inner sky in you -- the sky of consciousness. It is chaste! If you choose something -- if you have chosen this cloud or that cloud --

you have fallen from your chastity, you have fallen from your virginity. You have become identified. To become identified is to become impure. To remain unidentified is to remain pure.

And... AVOID ALL WRATH. Avoid all rage, because whatsoever you do in rage, in a violent turmoil, is going to be wrong. Even if you do something right, it is going to be wrong.

It happened in Pythagoras' own life -- this sutra is based on that experience. He had returned from the East and many seekers had started gathering around him. He had brought that magnetism of non-being. He had brought something tremendously valuable, a treasure, and people who were in search started coming. He was very very enthusiastic to give the message that he had brought, to share the treasure. And he was getting old, and he had brought so much wealth from the East, inner wealth, he was afraid whether he would be able to share it or not. His whole life he had searched! So he was in a hurry, and the disciples who had gathered, the first group of disciples, he was very hard on them. Naturally. He wanted them to grow as fast as possible. Who knows? -- tomorrow he may die. He was getting old. And not only was that a danger: the herd mind, the crowd mind, was going against him.

The seekers of truth were falling in love with him, but there are people who live so deeply in their lies... they were all getting hurt. There was every danger that he might be killed. If natural death was not going to come. there was every possibility that the herd might kill him. So naturally

he was in a hurry. And he was more hard on those who were more capable.

The MOST capable disciple did something wrong -- he acted in an unconscious way. And Pythagoras, out of love and compassion, chastised him, was very hard on him. It appeared to the disciple as if the Master was angry. He was not angry, but even to appear angry to the disciple proved very fatal.

The disciple must have been of real caliber -- he committed suicide. And the wound went deep into Pythagoras. Never was he heard again to be hard on any disciple. Not a single word did he utter which could be taken as if the Master was angry. The disciple felt so guilty that he committed suicide. Must have been that kind of man... Buddha says there are good horses and bad horses, and good horses are those for whom just the shadow of the whip is enough. You need not beat them: just the shadow of the whip....

That disciple must have been very close to truth. Such great qualities are rare: to feel so bad because he had betrayed the Master. He had promised to be conscious and he had fallen from consciousness. He could not think of anything else. He killed himself.

From that day, Pythagoras made it a point: AVOID ALL WRATH -- even if it is in the cause of good, don't be angry. Anger functions like a poison; even if it is associated with good, it will poison the good, it will destroy its beauty.

IN PUBLIC OR IN SECRET NEVER PERMIT THOU ANY EVIL...

WHAT IS EVIL? Unconsciousness is evil. To act unconsciously is evil. And what is virtue? To act consciously is virtue. Pythagoras never gives any morality to the world; no real sage has ever given any morality to the world; no real sage has ever given any morality to the world. From real wisdom has come always only one voice: Become more alert in whatsoever you are doing. In private or in public, function consciously, act consciously.
It is said:

One day Buddha was walking -- it must have been just before he was enlightened -- with a disciple. He had gathered a few disciples even before he became enlightened, because a light had started spreading -- just as early in the morning, the sun has not risen yet but the sky becomes red and the earth becomes full of light. The sun is just going to rise above the horizon.
Just before Buddha became enlightened, he had five disciples. He was walking with those five disciples; a fly sat on his head. He was talking to the disciples; without paying much attention, mechanically he moved his hand, the fly went away. Then he stopped, closed his eyes. The disciples could not understand what was happening, but they all became silent -- something precious was happening.
His face became very luminous, and he raised his hand very ~o slowly, and again moved it near his forehead as if the fly was Sitting there. It was not there any more. The disciples asked, "What are you doing? The fly is no more there."

He said, "But now I am moving my hand consciously -- that time I did it unconsciously. I missed an opportunity of being conscious. I was too much engaged in talking with you and the hand simply moved mechanically. It should have moved consciously. Now I am moving it as it should have moved."

This is the path of virtue: to become so alert that even small acts, even small gestures, movements, all become full of awareness.

SPEAK NOT NOR ACT BEFORE THOU HAST REFLECTED; BE JUST.

This word 'reflection' has also to be understood. It does not mean, as dictionaries say, thinking -- it means exactly, literally, reflecting, mirroring. If you read this sutra, you will think: SPEAK NOT NOR ACT BEFORE THOU HAST REFLECTED... YOU will think first one has to think about it and then one has to act. No. You have read it wrongly.
One has to be a mirror! Thinking is just the opposite of reflection. Reflection simply means WITHOUT thinking, just being alert, a mirror, and LET THE ACT ARISE OUT OF THAT MIRRORING -- and then it will always be good. If you think, what will you think? You will bring the past -- past experiences, memories -- and you will act out of the past. And to act out of the past is to be irresponsible. To act out of the past is not to act but react; it is mechanical. To act in the moment, to act spontaneously now and here, needs reflection not thinking.

Become a mirror. Be in a meditative state before you act or before you say a word, and then nothing will ever go wrong. You will never need to repent.
And... Be JUST. What does Pythagoras mean by being just? Don't have double standards; don'; use one standard for yourself and another standard for the other. Keep only one standard -- that is justness.
We all go on having double standards.

The son of Mulla Nasruddin asked him, "Papa, if a Mohammedan becomes a Christian, what will you call him?"
He said, "He is a renegade!"
And the son thought it over and he said, "If a Christian becomes a Mohammedan, what will you call him?"
And he laughed and he said, "He is a man of understanding."

This is double standard. If a Hindu becomes a Christian, Christians think understanding has arisen in him; if a Christian becomes a Hindu, he has betrayed, he has to be condemned. These are double standards.
The man of justness will have only one standard for himself and for everybody else.

... REMEMBER THAT A POWER INVINCIBLE ORDAINS TO DIE...

Death is coming. It has already come with your birth. Birth has determined your death. You cannot avoid it; there is no way of avoiding it. The only way to avoid death is not to be

born. But you are already born, so death is going to follow as day follows night.
Remember it, because we go on forgetting about death. We go on living here as if we are here for ever -- and that's how we miss all the opportunities of searching for the real self, the true treasure, the kingdom of God. We go on remaining concerned with the trivial, thinking, "We are going to be here, so what is the hurry? Tomorrow we will search for God; today let us have a little more money in the bank."

... THAT RICHES AND THE HONOURS EASILY ACQUIRED, ARE EASY THUS TO LOSE.

Death will take everything away from you. Empty-handed you come and empty-handed you will go... unless and until YOU LOOK within, you will remain empty. Look within, and you become an emperor; the beggar immediately disappears from you. The mind is a beggar, and the soul is an emperor.
To know oneself is to know that nothing is needed, that all is already given: "I have the greatest treasure, I have the whole kingdom of God. There is no point in adding anything to it -- nothing can be added to it, it is already perfect."
So if you want to search and seek, search and seek for the true treasure -- which cannot be taken away by death. This is the criterion: that which can be taken away by death is a false treasure; that which cannot be taken away by death is a true treasure.

AS TO THE EVILS WHICH DESTINY INVOLVES, JUDGE THEM WHAT THEY ARE; ENDURE THEM ALL AND STRIVE, AS MUCH AS THOU ART ABLE, TO MODIFY THE TRAITS. THE GODS, TO THE MOST CRUEL, HAVE NOT EXPOSED THE SAGE.

AND THERE WILL BE MANY TROUBLES and many pains in life -- they are part of growth. Accept them for what they are. That does not mean become morbid; that does not mean become a masochist. Whatsoever happens, endure it, but if you can improve upon it, if you can modify it, modify it. Very sane advice.

The danger is there. One danger is that people start fighting with every pain in life; they want to avoid all pains -- but then growth is avoided. This is one pitfall. The other pitfall is: people start accepting pains, not only accepting them -- inviting; not only inviting but creating pains. As if by going through many pains they will grow faster. They become self-destructive, they become suicidal. Both are extremes and both have to be avoided.

If some pain comes in your life, accept it, endure it -- watchfully grow through it. If you can see that you can modify it a little bit here and there, then modify it, because modifying it is also part of growth. And remember always:

THE GODS, TO THE MOST CRUEL HAVE NOT EXPOSED THE SAGE.

And the wise man is not exposed, really, to any agony, any hell. Whatsoever the sage is exposed to is part -- part of a growing life. Life cannot grow without challenges; and

pains, miseries, sufferings bring challenges. You cannot become aware without suffering. Suffering evokes awareness in you.

EVEN AS TRUTH, DOES ERROR HAVE ITS LOVERS; WITH PRUDENCE THE PHILOSOPHER APPROVES OR BLAMES, IF ERROR TRIUMPH, HE DEPARTS AND WAITS.

Remember, the whole world is not in love with truth -- in fact, the majority is against it, the majority is not ready to accept truth. It has invested in lies too much. They will be against you. So he says:

EVEN AS TRUTH, DOES ERROR HAVE ITS LOVERS...

Don't be angry at them -- that is their choice. If they love the errors, the lies, it is perfectly okay. They have the freedom; don't be angry with them, don't condemn them.

WITH PRUDENCE THE PHILOSOPHER APPROVES OR BLAMES...

And if sometimes the philosopher approves or blames, it is always with great alertness, awareness. It is not to condemn anybody and not to praise anybody but to help -- but to become a blessing to all.

IF ERROR TRIUMPH, HE DEPARTS AND WAITS.

And there is no necessity that you will triumph because you have the truth with you. Jesus was crucified -- that is truth crucified! Socrates was poisoned -- that is truth poisoned. So don't go on thinking that if you have the truth you are going to win. The herd mind believes in its own ignorance, in its own blindness, in its own superstitions. And the herd mind is powerful; it is the majority on the earth.

SO IF ERROR TRIUMPH... there is every possibility that error will triumph... then the wise man, the philosopher, DEPARTS -- departs into himself -- AND WAITS... waits for the right moment. He is not angry, he is not frustrated. He does not expect that truth will win. Whatsoever happens he accepts it, and waits for the right moment. If the right moment arises, he will declare the truth again.

But he is always waiting. It is none of his business to impose himself on people -- he never imposes. He loves and respects people and their freedom and their dignity and their choice. He has no idea of dominating people. He waits....

It has always been so. The Master waits for the disciple to come. The real Master always waits for the disciple to come. In fact, he never goes in search of the disciple, because that will somehow be imposing himself upon others. Those who are thirsty are bound to come. If they come, good -- he shares whatsoever he has. If they don't come, it is perfectly good... it is their freedom to come or not to come.

Philosophia Perennis, Vol 1

Chapter #7

Chapter title: Awareness: The Master Key

27 December 1978 am in Buddha Hall

The first question

Question 1
OSHO, TODAY YOU SPOKE OF AWARENESS AND CONSCIOUSNESS AND IT SEEMED AS THOUGH THIS WAS ALL THAT WAS NEEDED TO GUIDE ONE S ACTIONS. DOES THIS MEAN THEN THAT MURDER, RAPE AND THEFT ARE ONLY WRONG IN SO FAR AS THEY ARE DONE WITHOUT AWARENESS, WITHOUT CONSCIOUSNESS?

Pradipam,

YES -- THE ONLY SIN IS UNAWARENESS, and the holy virtue is awareness. That which cannot be done without unawareness is sin. That which can only be done through awareness is virtue. It is impossible to murder if you are aware; it is impossible to be violent at all -- if you are aware. It is impossible to rape, to steal, to torture -- these are impossibilities if awareness is there. It is only when unawareness prevails that, in the darkness of unawareness, all kinds of enemies enter you.
Buddha has said: If the light is on in a house, thieves avoid it; and if the watchman is awake, thieves will not even try. And if the people are walking and talking inside, and the house has not yet fallen into sleep, there is no possibility for thieves to enter or even to think about it.

Exactly the same is the case with you: you are a house without any light. The ordinary state of man is that of a mechanical functioning: HOMO MECHANICUS. Only in the name are you a man -- otherwise, just a trained, skillful machine, and whatsoever you do is going to be wrong. And remember, I am saying WHATSOEVER you do -- even your virtues will not be virtues if you are unaware. How can you be virtuous when you are unaware? Behind your virtue will come a great, enormous ego -- it is bound to be so. Even your saintliness, practised, cultivated with great labour and effort, is futile! because it will not bring simplicity, and it will not bring humbleness, and it will not bring that great experience of the divine which happens only when the ego has disappeared. You will live a respectable life as a saint, but as poor as everybody else -- inwardly rotten, inwardly a meaningless existence. It is not life, it is only vegetating. Your sins will be sins, your virtues will also be sins. Your immorality will be immorality, your morality will also be immorality.

I don't teach you morality, and I don't teach you virtue -- because I know, without awareness they are just pretensions, hypocrisies. They make you phony. They don't liberate you, they can't liberate you. On the contrary, they imprison you.

Only one thing is enough: awareness is a master key. It unlocks all the Locks of existence. Awareness means you live moment-to-moment, alert, conscious of yourself, and conscious of all that is happening around you, in a moment-to-moment response. You are like a mirror.

That's what Pythagoras wants you to understand: you reflect. And you reflect so totally that out of that reflection

whatsoever act is born is right -- because it fits, it is harmonious with existence. It does not really arise in you, you are not a doer of it. It arises in the total context: the situation, you and all, are involved in it. Out of that wholeness the act is born -- it is not your act. You have not decided to DO it that way; it is not your decision, it is not your thought, it is not your character. You are not doing it: you are only allowing it to happen.

Just as walking early in the morning, the sun has not risen, you come across a snake on the path -- there is no time to think... you can only reflect. There is no time to decide what to do and what not to do. You IMMEDIATELY jump! Remember the word 'immediate' -- not even a single moment is lost. You immediately jump out of the way. Later on you can sit underneath a tree and think about it -- what happened, how you did it -- and you can pat your own back that you did well. But in fact you have not done it -- it happened. It happened out of the total context. You, the snake, the danger of death, the effort of life to protect itself... and a thousand and one other things are involved in it. The total situation caused the act. You were just a medium.

Now, this act fits. You are not the doer of it. In the religious way we can say: God has done it through you. That is only a religious way of speaking, that's all. The whole has acted through the part -- this is virtue. You will never repent for it.

And this is really a freeing act. Once it has happened, it is finished. You are again free to act; you will not carry this action in your head. It will not become part of your

psychological memory; it will not leave any wound in you. It was so spontaneous that it will not leave any trace. THIS act will never become a karma. This act will never leave any scratch on you. The act which becomes a karma is the act which is not really an act but a reaction which comes from the past, from memory, from thinking. You are the decider, the chooser. It is not out of awareness but unawareness. Then it is all sin.

Pradipam, to me, awareness is all. I teach you awareness. It was Plato who, attempting to convey the meaning of the educative process, told the parable of the cave. Chained within an underground cave, one of the prisoners who has perceived only the illusionary shadows of the real world is unchained and freed to journey into the light.

Emerging from the cave he is blinded by the brightness of the sun and for a moment desires to turn back. But he realizes that the only authentic life for man is one lived with a clear vision of things as they are. Though earlier blinded by the light and desiring the darkness, he resolves to leave behind the cave of shadows and its world of illusions. But having seen, having become aware, having perceived clearly, he knows he must return and free others to see through the veil of illusions that chain and imprison them in an unreal world.

The moment you become aware, it is not only that your life is transformed: you immediately start functioning in a new way -- you start helping others to be transformed. Because once you have seen the light of awareness, once you are out of the cave of unconscious mind, you will be surprised that

whatsoever you had known before was not real -- it was only shadows of the real. You had dreamt about the real. And once you have seen the light, you would like to share it. You would like to go back to the cave and unchain other prisoners. That's what all the great Masters down the ages have been doing. That's what Pythagoras was doing. He became free -- free, out of the cave.

For the first time you will be dazzled. For the first time you will feel your eyes are hurting -- that is the pain of growth. For the first time the desire, a great desire, will arise to go back into the darkness -- because you have become accustomed to it. It was soothing. But once you have seen even a little bit of reality you cannot go back; you have crossed the point of no return. You will HAVE to live in the light. You will have to learn how to absorb light, because the reality is so blissful. And out of the experience of the real, life becomes religious. Out of the experience of the real, you cannot act in the old ways.

Pradipam, I know why the question has arisen -- because you have tried not to be angry, you have decided so many times, but still it happens. You have tried not to be greedy, but again and again you fall in the trap. You have tried ALL kinds of things to change yourself, but nothing seems ever to happen. You remain the same.

And here I am saying that there is a simple key -- awareness. You cannot believe it. How can awareness, just awareness, help when nothing else has been of any help? Keys are always very small; keys are not very big things. A small key can open a very big lock. And why does awareness function as a key?

The person who is living in a dream, is deep asleep, has a nightmare, is being tortured, is being killed. And of course fighting, fighting back, he is very much afraid, wants somebody to save him, and finds no way to escape. All around him are enemies with naked swords. Death seems to be certain. Trembling, perspiring, just out of the pain of the nightmare, he awakes. Still his breathing is not natural, still he is perspiring, trembling, but he starts laughing. There is no problem... the dream has disappeared. All those enemies and the naked swords were not realities. He need not ask to be saved; he need not arrange any defence. The whole thing was just a shadow world.

Once awakened the whole dream has disappeared. And in the dream he had tried every possible way to protect himself and was finding it impossible. That's how the case is with you, with everybody.

Anger is a shadow. You cannot be victorious by fighting with a shadow. Greed is a shadow... these are not realities. The reality is that which will remain even when awareness has happened. And this is the miracle: those who have known awareness have not known anything of anger or greed. Not that they dropped them -- they simply don't find them! Once the light is there, darkness is not there.

Buddha is reported to have said when he became enlightened, the first moment of it, he smiled and he said: "This is unbelievable! -- so I have been enlightened from the very beginning!? And all those chains and all those imprisonments were just dreams?"

When people would ask him, "What should we do not to be angry, or what should we do not to be greedy, or what should we do not to be so much obsessed with sex or

food?" his answer was always the same: Be aware. Bring awareness to your life.
His disciple, Ananda, listening again and again to every kind of person -- different problems, but the prescription of the physician remains the same -- became puzzled. He said, "What is the matter with you? They bring different kinds of illness -- somebody brings greed and somebody sex and somebody food and somebody something else -- but your prescription remains the same!"
And Buddha said, "Their illnesses are different just as people can dream different dreams."
Here you are: if all of you, all two thousand sannyasins, fall asleep you will have two thousand dreams. Remember, you cannot invite anybody to share your dream -- it is very private -- not even your wife or your husband, nobody can share it. So two thousand people will have two thousand dreams. But if you come to me and ask how to get rid of this dream, the medicine will remain the same: Wake up! It is not going to be different; the prescription is going to be the same. You can call it awareness, you can call it witnessing, you can call it remembering, you can call it meditation -- these are different names for the same medicine.
Act with more awareness.

THERE WAS A MAN travelling home from work on a train. Shortly after its departure he had fallen asleep, lulled off by the motion of the train. Somewhere in between stations, the train suddenly stopped at an emergency red signal.

The man, waking up suddenly, thought the train had arrived at his destination and proceeded promptly to step out of the door and fell flat onto the track! Quite shaken and bruised, he was helped by the other passengers back into the carriage.
Dusting himself off and rearranging his tie and dabbing his bloody nose dry, he then exclaimed: "How stupid of me to get out at the wrong side!" and then proceeded to leave by the door opposite and stepped in front of the oncoming express!

The only problem with man is that he is fast asleep -- with open eyes! That's why you are not even aware that you are not aware. Your eyes are open and you are dreaming -- a thousand and one dreams, a thousand and one desires. You are not herenow -- that is the meaning of not being aware. You are in the past, in the memories -- that is a dream. Or you are in the future, in imagination -- that is a dream.
Be now, here!
If the past is there, you are not aware. If the future is there, you are not aware. Awareness means presence in the present. Just be here this moment. Even if a single thought passes inside you, you are not aware. To be in a thought-process is to be asleep. Not to be in a thought-process is to be awake.
And that crystal purity of being here, of being now... how can you commit any sin? In THAT clarity, the ego disappears -- and it is the ego which brings all kinds of problems in life. The ego is violent. And if you try to become humble, you may become humble but the ego will remain there hiding behind your humbleness. Unless you

become aware, the ego will go on playing new games. The games will be changed; you may move from one prison cell into another prison cell -- that's all -- but you will not get out of the prison.

The only way to get out of the prison is to be utterly alert. In that alertness you become crystallized, in that alertness you become centered. And that very centering takes you into the very core of reality. And that experience is so blissful that you cannot remain a thief any more -- because all that you need, all that you have ever desired, is fulfilled. In fact, you had never asked so much ever as is showering on you of its own accord. Who would like to be a thief? For what?

Who would like to murder? For what? You CANNOT even imagine murdering because now you know nothing can be murdered -- all is eternal. It is a futile effort. You cannot kill anything. At the most, you can take the garments away, but the inner being continues. Once you have seen your own inner being, in the light of awareness you have seen the being of all. It is eternity. Death is a falsity. Death happens only in dreams, not in truth, not in reality.

How can you rape when you are aware? Awareness brings tremendous love in its wake, and a loving person cannot rape. Rape is possible only when the person has never known anything of love. And, remember, the people who are rapists are not the only people who rape: you may be a good husband, and a good wife, married legally and everything, and your relationship may be nothing but rape. If you are unaware you cannot do anything else; your relationship will remain that of a rapist. You may be raping in a legal way, authorized, sanctioned by the society, but

that doesn't matter. If your wife is making love to you because it is her duty to make love to the husband whenever the husband wants, it is rape. She is not REALLY in it -- it is rape. She is simply fulfilling the duties of a wife. If you are making love to your woman and not being totally present in that moment, it is rape. The woman is raping you; you are raping her.
Love is love only when it is meditative. Love is love only when there is great awareneSs from both sides. Two nows meeting, two heres meeting; two presences merging, melting into each other -- then it is love, and then it has a spiritual quality to it.
But you have learnt how to live without awareness. You know how to move without awareness; you know the doors of your house, and the rooms, and you have become acquainted with all kinds of skills.... You can drive to the office and come back, and there is no need to be aware. You can just go on doing these things mechanically.
All sins arise out of this mechanicalness. Your life becomes a hell. Hell simply means not to be in the present, and paradise means just to be in the present.

A young farm boy from Arkansas was sent to New York by his father to learn the undertaking business under the tutelage of the great Frank E. Campbell.
Some months later, the father visited his son in the big city.
"Tell me," he said, "have you learnt much?"
"Oh sure, Dad," said the son. "I have learnt a lot. And it has been very interesting."
"What was the most interesting thing you learnt?"

The son thought for a moment and then said, "Well, we did have one wild experience that taught me a lesson."
"What was that?"
"Well," said the son, "one day we got this phone call from the Taft Hotel. It seems that the housekeeper had checked one of the rooms and she discovered that a man and woman had died in their sleep on the bed and completely naked."
"Wow!" said the father. "What did Mr. Campbell do?"
"Well, he put on his tuxedo and he had me put on my tuxedo. Then we were driven in one of his limousines to the Taft Hotel. The manager took us to the desk clerk who gave us the room number. Then the manager rode up with us in the elevator. We were silent because Mr. Campbell always believes in doing things with great dignity."
"How marvellous!" exclaimed the father. "Then what happened?"
"Well, we came to this room. Mr. Campbell pushed the door open with his gold-tipped cane. He, the manager, and I walked in quietly. Sure enough, there on the bed was this naked couple lying on their backs."
"And then what happened?" asked the father.
"Well, Mr Campbell saw an immediate problem. The man had a large erection."
"And then what happened?" asked the father.
"Mr. Campbell, as usual, was up to the situation. He swung his gold-tipped cane and very stylishly whacked the prick."
"And then what happened?" asked the father.
"Well, Dad," said the son, "all hell broke loose. You see, we were in the wrong room!"

That's how it goes on and on... you ARE in the wrong room, you are always in the wrong room. Unawareness is the name of the wrong room. And whatsoever you are doing, good or bad, respectable or unrespectable, is ALL the same in the ultimate final analysis -- because you are in the wrong room, and in the wrong room you cannot do anything right. You can become a saint in the wrong room, but you will remain exactly in the same room as the sinner. You can become very moral -- you may not be a thief and you may not be a rapist and you may not be a murderer -- but the ROOM is wrong and whatsoever you are, you cannot be right.

Your total state of mind has to be transformed -- and that is the meaning of awareness. You are in the past, in the future; that means you are in the mind. The mind is the name of the wrong room. Come out of the mind! Be in the present... and when you are in the present, you are not part of the mind. Then each act has tremendous clarity, because you are a mirror. And there is no dust on the mirror because there is no thinking going on.

That's all I teach here: how to be aware, how to be conscious -- how to be, and without thoughts. And then life starts changing of its own accord. I don't teach you non-violence. Non-violence has been taught down the ages in this country and people are not non-violent at all. In fact, it is difficult to find more violent people anywhere else than in this country. Every day, in every possible way, violence erupts -- any excuse is enough. And buses will be burnt and people will be murdered, and the police will have to fire. Every day! It is not news at all -- it is not new, how can it

be news? You can be certain it will be happening somewhere or other in this country.

Madhura has asked a question: Why in India is there so much public violence? It is because of the teachings of non-violence. For five thousand years people have been taught to be non-violent; they have learnt the trick of pretending. And all that has happened is that they have repressed their violence. They are sitting on volcanoes -- any excuse, any small excuse, and the violence is triggered. And then it goes on spreading like a wild fire.

Whenever there is a Hindu-Mohammedan riot, you can see the real faces of the people of this country -- murderous. And just a day before, the Hindu was praying in the temple and the Mohammedan was praying in the mosque, and one was reading the Vedas and the other was reading the Koran, and they looked so pious. Let there be a riot, and all that piousness simply evaporates as if it had never been there, and they are ready to kill, rape.... They are ready to do anything!

This violence erupts again and again in this country because of the teaching, a wrong teaching, which is based on repression. Whenever you repress something, it will come up again and again.

I teach you awareness, not repression. That's why I don't talk about non-violence. I don't say, "Don't be violent." I only say, "Be alert, be aware!" Whatsoever you are doing, do it with such care, with such meditativeness, that you are absolutely there, in it, involved; that you are not just making some empty gestures. Your presence is there -- and that very presence brings an alchemical change. You will never repress, you will never sit on a volcano. And the

more you become aware, the more your life will attain to silence, peace, love. They are by-products of awareness.

The second question

Question 2
WHY DO I FIND ATTRACTIVE PEOPLE FRIGHTENING?

ATTRACTIVE PEOPLE ARE FRIGHTENING -- for many reasons. First, the more attractive a person is to you, the more is the possibility of falling in her or his bondage -- that is the fear. The charm, the magnetism, the magic: you will be possessed, you will be reduced to a slave. Attractive people ARE attracting and yet frightening. They are beautiful; you would like to relate with them, but to relate with them means to lose your freedom. To relate with them means not to be yourself any more. And because they are attractive, you will not be able to leave them; you will cling. You know your tendency, that the more attractive a person is, the more clinging will arise in you; you will become more and more dependent. That is the fear. Nobody wants to become dependent. Freedom is the ultimate value. Even love is not higher than freedom. Freedom is the ultimate value; next to it is love. And there is a constant conflict between love and freedom. Love tries to become the ultimate value. It is not. And love tries to destroy freedom; only then can it be the ultimate value. And those who love freedom become afraid of love. And love means to be attracted to an attractive person. And the more beautiful the person is, the more you feel

attracted, the more fear will arise, because now you are going into something from where escape will not be easy. You can escape from an ordinary person, a homely person, more easily. And if the person is ugly, you are free; you need not become too dependent.

Mulla Nasruddin married the ugliest woman in the town. Nobody could believe it. People asked him, "Nasruddin, what has happened to you?"
He said, "There is a logic in it. This is the only woman from whom I can escape any time. In fact, it will be difficult not to escape. This is the only woman in the town whom I can trust. Beautiful people are not trustworthy. They can fall in love easily because so many people are attracted towards them. I can trust this woman; she will always be sincere towards me. I need not be worried about her; I can go out of the town for months, I will not have any fear. My woman will remain mine."

Just see the point: if the person is ugly, you can possess the person. The ugly person will depend on you. If the person is beautiful, the beautiful person will possess you. Beauty is power, it is tremendous power.
The ugly person will become a slave, a servant. The ugly person will in every way substitute for the beauty that is missing in him or her. The ugly woman will be a better wife than a beautiful woman. She will have to be. She will take more care of you; she will be a better nurse -- because she knows that beauty is missing and something has to be supplemented instead. She will be very good to you; she

will never nag you, she will never fight with you, she will not be in a constant quarrel with you -- she cannot afford it. Beautiful persons are dangerous. They can afford to fight. So these are the reasons.

You ask me: WHY DO I FIND ATTRACTIVE PEOPLE FRIGHTENING?

They are. Unless you understand and become aware, this fear remains. Attraction/fear are two aspects of the same phenomenon. You are always attracted to the same person with whom you feel a great fear. Fear means you will be secondary. In fact, people want the impossible.
A woman wants a man, the most beautiful, the most powerful man in the world, but also wants him to remain interested only in her. Now this is an impossible demand. The most beautiful and the most powerful person is bound to be interested in many more people. And many more people will be interested in him.
The man would like to have the most beautiful woman in the world, but also would like her to remain very faithful to him, devoted to him. That will be difficult; that is asking the impossible.
And remember: if some woman looks very beautiful to you, that simply shows you are not very beautiful. And you are afraid also: if the woman looks so beautiful to you, what is happening from the other side? You will not be looking so beautiful. There is fear -- she may leave you.
All these problems are there. But these problems arise only because your love is not really love but a game. If it is really love then it never thinks of the future. Then there is

no problem of the future. Tomorrow does not exist for real love; time does not exist for real love.
If you love a person, you love a person. What is going to happen tomorrow -- who cares? Today is so much, this MOMENT is an eternity. What will happen tomorrow, we will see... when tomorrow comes. And tomorrow never comes. Real love is of the present.
Always remember: anything real has to be part of awareness, has to be part of the present, has to be part of meditation. Then there is no problem! And there is no question of attraction, and there is no question of fear. Real love shares; it is not to exploit the other, it is not to possess the other. When you want to possess the other, then the problem arises: the other may possess you. and if the other is more powerful, more magnetic, naturally you will be a slave. If you want to become the master of the other, then the fear arises that "I may be reduced to a slave." If you don't want to possess the other, then the fear never arises that the other may possess you. Love never possesses. Love never possesses and love can never be possessed. True love leads you into freedom. Freedom is the highest peak, the ultimate value. And love is closest to freedom; the next step after love is freedom. Love is NOT against freedom; love is a stepping-stone towards freedom. That's what awareness will make clear to you: that love has to be used as a stepping-stone for freedom. If you love you make the other free. And when you make the other free, you are made free by the other.
Love is a sharing, not an exploitation. And in fact love never thinks in terms of ugliness and beauty either. You will be surprised: love never thinks in terms of ugliness and

beauty. Love only acts, reflects, meditates -- never thinks at all.

Yes, sometimes it happens that you fit with somebody -- suddenly, everything falls in harmony. It is not a question of beauty or ugliness: it is a question of harmony, a rhythm. Somebody has asked a question about what Gurdjieff used to say: that for every man there is a corresponding woman somewhere on the earth, for every woman there is a corresponding man somewhere on the earth. EACH one is born with the polar opposite. If you can find the other, everything will fall in harmony immediately. All their centers function harmoniously -- that is love. It is a very rare phenomenon. It is very rare to find a couple who really fit together. Our society exists with such taboos, such inhibitions, that it is almost impossible to find the real mate, the real friend.

In Eastern mythology we have a story, a beautiful myth, that in the beginning when the world was created, each child was born not alone but as a couple: one boy, one girl, together, from the same mother. Twins, fitting with each other totally -- that was the couple. They were in tune in every way with each other.

Then man fell from grace -- just the idea of the original sin -- man fell from grace, and as a punishment couples were no more born from the same mother. Still they are born! Gurdjieff is right -- that's my own observation too. Each person has a divine mate somewhere. But to find them is very difficult, because you may be white and your other polarity may be black; you may be a Hindu and your other polarity may be a Mohammedan; you may be Chinese and the other polarity may be German.

In a better world, people will search and seek, and unless you can find the real person who can fit with you, you will remain in a kind of tension, anguish. If you are alone you are in anguish; if you meet the other person you are in anguish if the other person does not fit with you, or only fits so far. Now, through scientific investigation also this has been found, that there are people who fit and there are people who don't fit. Scientific arrangements can be made now; each person can declare his centers, his birthchart, his rhythm -- now there is every possibility to find the other person who fits exactly. The world has become very small, and once you have found the other person... it is not a question of beauty and ugliness at all. In fact, there is nobody who is ugly and nobody who is beautiful. The ugly person may fit with somebody -- then the ugly person is beautiful for that person. Beauty is a shadow of harmony. It is not that you fall in love with beautiful persons; the process is just the opposite: when you fall in love with some person, the person looks beautiful. It is love that brings the idea of beauty in, not vice versa.

But it is rare to find a person who totally fits with you. Whenever somebody is fortunate enough, life is lived with a melody; then two bodies and one soul. That is a real couple. And whenever you can find that kind of couple, there will be great grace and great music around that couple, a great aura, beautiful light, a silence. And love then naturally leads into meditation.

People should be allowed to meet and mix to find.... People should not be in a hurry to get married. The hurry is dangerous; it only brings divorces, or it brings a life of long long misery. Children should be allowed to meet with each

other. And we should drop all pre-technological taboos, inhibitions; they are no more relevant.

We are living in a post-technological age; man HAS become mature and he HAS to change many things, because many things are wrong. They were developed in the old days; it was a necessity then -- it is no more a necessity now. For example, now people can live together, men and women; there is no need to be in a hurry to get married. And if you have known many men and many women, only then will you know who fits with you and who does not fit. It is not a question of a long nose or a beautiful face; somebody may have a beautiful face and you feel attracted, and may have beautiful eyes and big eyes and you feel attracted, and the colour of the hair... but these things don't matter! When you live together, after two days you will not note the colour of the hair, and after three days you will not note the length of the nose; and after three weeks you will have completely forgotten about the physiology of the other. Now the reality impinges upon you. Now the real thing will be spiritual harmony.

Marriage up to now has been a very ugly affair. And priests were happy to allow it -- not only happy to allow it, they were the ones who invented it. And there was some reason why priests all over the world have been in favour of this ugly marriage that has been on the earth for five thousand years. The reason was: if people are miserable, then only do they go to the churches, do they go to the temples; if people are miserable, only then are they ready to renounce life. If people are miserable, only then are they in the hands of the priests. A happy humanity will have nothing to do with the priests. Obviously! If you are healthy, you have nothing to

do with the doctor. If you are psychologically whole, you have nothing to do with the psychoanalyst. If you are spiritually whole, you will not have anything to do with the priest.

And the greatest spiritual disharmony is created by marriage. Priests have created hell on the earth. That is their trade secret -- then people are bound to come to ask them what to do. Life is so miserable! And then they can tell them how to get free of life. Then they can give you rituals how never to be born again, how to get out of the wheel of birth and death. they have made life such a hell, and then they teach you how to get rid of it.

My effort is just the opposite: I want to create heaven here-now, so that there is no need to get rid of anything. There is no need to think of getting rid of birth and death, and there is no need for the old, so-called religions. More music is needed, more poetry is needed, more art is needed, certainly more mysticism is needed, more science is needed -- and then there will be a totally different kind of religion born, a new religion. A religion which will not teach you anti-life ideologies but will help you to live your life in more harmony, more artistically, more sensitively, more centered, rooted in the earth. A religion which will teach you the art of life, the philosophy of life, and will teach you how to be more festive.

Deva Vilas, you ask: WHY DO I FIND ATTRACTIVE PEOPLE FRIGHTENING?

BECAUSE DEEP DOWN IN YOU there is a search, as there is in everybody, for the other people. And you don't

want to get involved with somebody who may not be the other pole. But there is no other way to find the other pole except by getting involved into many many friendships, into many many love affairs. If you really want to find your beloved, you will have to go through many love affairs. That is the only way to learn. Drop your fear...
And if you start associating with ugly people out of your fear of beautiful people, that is not going to be satisfying to you.

The Cohens were renting a furnished apartment. Cohen pere had found the place that met with all his requirements, but Cohen mere demurred: "I don't like this flat."
"What's the matter, Rachel? Ain't it a fine flat? Why it has all the latest improvements -- washstands, indecent lights, semetry plumbing and two kinds of water -- why not?"
"I know all what you say, but there are no curtains in the bathroom. Every time I take a bath the neighbours can see me."
"That's all right, Rachel -- if the neighbours see you, they will buy the curtains."

Ugliness can have its uses, but it will not give you contentment. And if you are afraid of beautiful people, then remember, that you are really afraid of getting involved in a deep intimate relationship, that you want to keep a distance, that you want to keep a distance so you can escape any time if the need arises. But this is not the way to go into it, this is not the way to know the secrets of love. One has to go in absolute vulnerability. One has to drop all armour and defence.

If it is frightening, let it be frightening, but go into it. The fear will disappear. The only way to drop any fear is to go into the very thing of which you are afraid. If somebody comes to me and says that "I am afraid of darkness," then I always suggest to them, "The only way is: go into the dark night, sit somewhere alone outside the town under a tree. Tremble! Perspire, be nervous, but sit there! How long can you tremble? Slowly slowly, things will settle. The heart will start beating normally... and suddenly you will see that darkness is not that frightening either. And slowly slowly you will become aware of the beauties of darkness -- which only darkness can have: the depth, the silence, the velvety touch of it, the stillness, the music of the dark night, the insects, the harmony. And slowly slowly, as the fear disappears, you will be surprised that darkness is not that dark -- it has its own luminosity. You will be able to start seeing something -- vague, not clear. But clarity gives shallowness to things; vagueness gives depth and mystery. Light can never be so mysterious as darkness. Light is very prose; darkness is poetry. Light is naked; hence, how long can you remain interested in it? But darkness is veiled; it provokes great interest, great curiosity, to unveil it.

If you are afraid of darkness, go into darkness. If you are afraid of love, go into love. If you are afraid of being alone, then go into the Himalayas and be alone. That is the only way to drop it. Otherwise, small things can be very very heavy.

Just two days ago, a beautiful young Italian man took sannyas. His problem is that he cannot touch his own navel -- afraid. He cannot allow anybody else to touch his navel; that is out of the question. He cannot touch it himself; he

has never fingered his navel -- that is impossible. He will die. he is so afraid of it. Now it looks absurd, but it looks absurd to you only because you have other fears. This is his fear.
Now what am I going to do? I told him, "You just wait here and after a few days I am going to tell everybody, whosoever comes across you, to finger your navel." Maybe the first time he will be shocked, may fall into a coma, but nobody has ever died; that will be just psychological. And when so many people have fingered his navel, he will laugh at the whole thing.
That is the only way! And sometimes if you can deliberately do something, it brings great awareness.

Once a young man was brought to me -- he was a professor in a college -- and the problem was that he walked like a woman. And to be in a university and to be a professor and to walk like a woman is troublesome. He was very much embarrassed. And he had tried all kinds of methods.
I said, "Do one thing -- because this is impossible, what you doing! A man cannot really walk like a woman! You are doing something like a miracle. Because to walk like a woman means you have to have a womb in your belly. It is because of that roundness of the womb that the woman walks in a different way. Her alignment of the body is different. But a man really cannot walk like that -- if a man can do it...." I told him, "This should be something to be proud of! You are doing a miracle. Just show it to me."
He said, "What do you mean, a miracle?"
I said, "Just walk here front of me and walk like a woman."

He tried and he failed. He could not walk. And I told him, "Now, this is the key. Go back to the university -- up to now you have been trying NOT to walk like a woman. From now onwards, try to walk like a woman with every deliberate effort. Your effort NOT to walk like a woman has been the cause of the whole problem. It has become an obsession, a hypnosis. You have hypnotized yourself. The only way to de-hypnotize it is: do it deliberately. Go to the university immediately," I told him, "and walk around, and try in every possible way to show that you are a woman." He tried and he failed. And since then he has not succeeded.

If you are afraid -- fear arises in you about attractive people -- it is the same, Vilas, remember. Whether you are afraid that nobody should touch your navel, or you are afraid of darkness, or you are afraid of walking like a woman, or you are afraid of this or that, XYZ, it doesn't matter. Fear has to be dissolved, because fear is a crippling process, a paralyzing process.

And the only way to dissolve it is to go into it. Experience liberates. And we have so many beautiful people here -- you cannot find so many anywhere else in one place. If, Vilas, you are afraid of beautiful people, you will have to commit suicide because more and more beautiful people are going to come here!

It is better to learn. It is better to drop fear. It is better to relate with people. And, in fact, if you start relating, you will find every person has something beautiful in her or him. Nobody comes without beauty. Maybe beauty has different dimensions: somebody's face is beautiful,

somebody's voice is beautiful, somebody's body is beautiful, somebody's mind is beautiful. Nobody comes without beauty; God gives to everybody some kind of beauty or other. There are as many beauties as there are persons.

And the only way to contact the beauty of a person is to become intimate, to drop all fear, to drop all defences. And you will be surprised: God is expressed in different forms -- God is beauty.

We have three words for God: SATYAM -- truth -- SHIVAM -- ultimate good -- SUNDARAM -- ultimate beauty. And beauty is the last. God is beautiful, God is beauty. Wherever you find beauty, it is a reflection of God's beauty. And if you are afraid of the reflection, how will you relate with the real? The reflection is there to learn the lesson, so that one day you can relate with the real.

The third question

Question 3

MY WHOLE LIFE BAS BEEN A HELL. IT SEEMS SOMETHING HAS GONE WRONG FROM THE VERY BEGINNING. I HAVE TRIED HARD TO LIVE AN HONEST MORAL AND RELIGIOUS LIFE, BUT I HAVE NOT EVEN HAD A GLIMPSE OF WHAT YOU CALL BLISS. WHAT IS WRONG WITH ME?

THE WAY THAT YOU HAVE BEEN FOLLOWlNG is the way of being phony. That's what is wrong with you -- you are not authentic. You have not allowed yourself to be yourself; you are an imitator.

What do you mean?

FROM THE VERY BEGINNING I HAVE TRIED HARD TO LIVE AN HONEST, MORAL AND RELIGIOUS LIFE...

How can you live a religious life? You don't have any experience of God. Your religious life will be just pseudo. You will imitate other people who you think are religious. And how are you going to decide whether they are religious or not? That too will be decided by the society.
You have been in a trap. You have lived according to the herd, you have lived according to the crowd, and the crowd means the lowest state of consciousness. To live according to the crowd means to live at the minimum. And the crowd is NOT interested in God. its morality is a social convenience -- it is not real morality. Its morality is just a kind of lubrication; it helps people to be together. Its honesty is not true honesty -- it cannot be.
You know the proverb: Honesty is the best policy. Now, to think of honesty in terms of policy is the beginning of being dishonest. Honesty is not a policy; it is not politics. Honesty is to live your life in freedom, in sincerity, naked; never to be false and never to pretend -- that is honesty. Whatsoever the consequences -- whether you are hated or loved, whether you are respected or disrespected, it doesn't matter. An honest person is one who lives in his utter nakedness as God has created him. He respects himself so much that he is ready to risk everything for it.
You say you have lived very hard -- honesty must have been an imposition on you, that's why it looked hard.

Otherwise, a really honest person never feels that way. Whatsoever he has to sacrifice for honesty, he sacrifices, but it is worth it. His joy is tremendous, his bliss is infinite. And the more he sacrifices, the more he gains the joy, the more he rejoices.

You say: I HAVE TRIED TO LIVE AN HONEST, MORAL AND RELIGIOUS LIFE.

Yes, you must have lived in an arduous way, an ascetic way. You must have tried hard to cultivate a certain character. Bliss never arises in cultivated characters. Cultivated characters are phony, false, plastic -- hence bliss cannot happen to them. A plastic flower cannot have any fragrance -- only a real rose. But the real rose needs to be rooted in the earth; the real rose has to take all the risks of being real.

The false is very much protected. The real is exposed to the sun and the wind and the rain. To be real, that exposure is necessary. The plastic flower need not be exposed to wind, rain and sun; you can keep it inside your room. It needs no earth, it needs no roots -- it needs nothing because it is false.

And it is eternal. The real rose is born in the morning sun and by the evening it is already disappearing. The real rose by the evening starts falling, the petals are falling. The real rose lives only for the moment, then it disappears. The real knows birth and death; the real lives in danger.

Your morality, your honesty, your religion, were not really a way of living a dangerous life, but, on the contrary,

defence measures. You were creating a safe life for yourself, secure. That's why you have missed.
Live in insecurity if you really want to live, and live truthfully. And when I say live truthfully, I don't mean the truth that is taught by the Vedas or the Koran or the Bible -- I simply mean: to be yourself is to be truthful, whatsoever you are. Don't hide it, don't deceive. Be exposed to the rain and the wind and the sun. There is danger, but in that very danger is joy, and in that very danger arises bliss -- the fragrance of the rose.
You must have lived through the scriptures; that's why millions of people go on trying hard to live a moral, religious life, and still never know what bliss is. They are living according to books; they never try to listen to their own still small voice. They have betrayed themselves, they have betrayed their God.

Clem bought a new bike for his ten-year-old son, Harvey, "Don't worry, Harvey," he assured him. "I will assemble the bike in a jiffy."
Harvey waited impatiently as Clem removed the bicycle parts from a huge box.
"Here are the directions," mumbled Clem. "Take wheel A and align it with holes X and Z. Then take bolt B and put it through hole Y."
"Are you sure you can do it, Dad?" asked Harvey as he watched his father break out into a cold sweat.
"I was not an army mechanic for nothing," retorted Clem.
Five hours later Clem cried jubilantly: "Hallelujah! I have done it!"

Harvey started at the bike. "Dad, how do you ride a bike backwards and upside down?"

If you are putting your life together according to the instructions in some book, you will be in trouble. Live according to your own small light. Enough light has been given to you. You have brought it with yourself. You need not live according to Buddha, according to Mahavira, according to Krishna. They never lived according to anybody else, remember.

I have heard about a Zen Master, Bokoju -- he was celebrating his Master's birthday -- somebody asked Bokoju, "But you DON'T follow him -- why are you celebrating his birthday? You are just the opposite of the Master, why are you paying your respects?"
And Bokoju said, "My Master never followed his Master and I am doing the same. And my Master has told me not to follow him -- that is his message to me. And it is by NOT following him that great light has happened in me. Hence the respect and gratitude."

But people live very foolishly. They are imitators. After Pythagoras died, a great superstition spread amongst his followers: that beans are not to be eaten. Beans? poor beans! And down the ages people have wondered why Pythagoreans don't eat beans. Pythagoras was a vegetarian, but beans are not non-vegetarian. Pythagoras was perfectly right in not eating meat and fish, but why beans? In fact, they never suited him -- that was the only reason. Whenever he would eat beans, he would have a troubled

stomach. Now, Pythagoras suffered by eating beans; he stopped eating beans -- that's perfectly right! He listened to his voice. He didn't bother. He had been to India; vegetarianism he learnt from here. Buddha used to eat beans, and Mahavira too -- the great vegetarians. He didn't care about the vegetarians. He dropped beans because they never suited him.

But look at the foolish disciples: down the ages they have not eaten beans, and they cannot answer why either. They think, "There must be some secret in it which we have forgotten."

Pythagoras used to walk barefoot. It is a beautiful exercise for contracting the earth. That's how Mahavira used to walk -- barefoot. If you are walking on soft earth, the best way is to walk barefoot, no shoes. You have a tremendous contact with the earth. We belong to the earth! Half of us is part of the earth and half is part of the sky. And when you are walking in the early morning sun on the wet earth, you are enjoying both the sky and the earth. It was perfectly right! But now, on coal-tar roads, Jaina monks go on walking barefoot. Now that is very dangerous, harmful, harmful to the nervous system. To walk on cement or on coal-tar without any shoes is very bad for the whole nervous system, particularly for the brain cells; it affects them. To walk on wet earth is beautiful for the nervous system; it soothes.

Mahavira walked barefoot; it was perfectly okay. Zarathustra walked barefoot -- perfectly okay. Pythagoras walked barefoot -- perfectly okay. But Jaina monks are still walking -- in Bombay, in Delhi -- barefoot. Now this is stupidity.

Always remember that each one has to live according to his own light. The Master has not to be imitated literally; he has to be understood.
You must have been following dead rules and dogmas. And because they never suited you, a great contradiction has arisen in your being. And to create contradiction is to create hell.

Dave and Mabel were riding their tandem up a steep hill. When they got to the top, Dave jumped off and lay in the grass, "Christ, that was a tough hill!"
Mabel said, "Yea, an' if I didn't have the brakes on we wooda gone backwards."

That's what the story is of millions of people's lives. You are making the hill unnecessarily tough and hard. The brakes are on: you are creating a contradiction in your life energy. Whenever you follow anybody literally, you will create a contradiction. You can only be your own self. If you want to be a unity, a harmony, understand, but never imitate; learn, but never imitate.
And people are in such a hurry to imitate. Why do people want to imitate? -- because it is easier. It needs no intelligence to imitate. Any idiot can imitate. In fact, only idiots imitate. An intelligent person learns, understands, and follows his own light that comes out of his understanding.
Drop your so-called morality and honesty and your religious life. Please drop it -- it is not yet too late. Start from ABC. And if you are here, things can happen. I allow you absolute freedom to be yourself. I help you to attain

that freedom. I don't help you to cultivate a character: I help you to create a consciousness. And then that consciousness brings its own character. But that character is a liquid phenomenon; it has no rigidity.

The last question

Question 4
OSHO, HOW DO YOU MANAGE TO SPEAK EVERY DAY, YEAR IN AND YEAR OUT, AND SO BEAUTIFULLY? WHAT'S YOUR SECRET?

There is no secret at all...

It was a dark and stormy night,
and the captain said to the mate:
"Mate, tell us a story."
And so the mate began:
"It was a dark and stormy night
and the captain said to the mate:
'Mate, tell us a story.'
And so the mate began:
'It was a dark and stormy night...'"

I have to say the same thing again and again. I am not saying any new thing every day. The truth is very simple, and it can be said in a few lines. But if you don't hear it, I have to tell it again and again....
Niseema has expressed it in a beautiful limerick:

There was a mad Buddha from Poona

Who of egos was a fanatical pruner.
But unwilling to frighten
He quipped ad infinitum
And caught everyone later or sooner.

I go on talking to you so that one day I will be able to persuade you to listen to the silence that has happened to me. And those who have started understanding me, they are no longer listening to my words: they are listening to my presence. Many of you here have already entered into a wordless contact with me. If you listen to my words -- that too is only because those words contain something of the wordless in them.
That's why when new people come here who are not acquainted with me and my ways, they cannot understand what is happening here. It is a mystery school like Pythagoras' school in Greece. Something is happening here,'but it is very elusive. It cannot be explained to the outsiders. It is a love relationship.
I go on talking to you... the same things. You go on listening to me... the same things. I talk out of love, you listen to me out of love. Talking and listening is not relevant -- but the communion. Talking and listening is just an excuse for the communion to happen.
Soon the day will come when I have trapped enough people who can listen to my silence. Then I will sit silently with you, every day, year in, year out.
So those who have a desire for words, satisfy it as much as you can. Soon words will disappear... but then I will be only for the insiders. Then there will be no possibility for new outsiders to enter in -- because they can only enter

through the gate of words. I will speak a little longer just so that a few more people can get in.
Once I have got MY people, ALL of my people, then there will be no need to talk. I will sit silently, you will sit silently. We will be together and we will let God happen.....

Philosophia Perennis, Vol 1

Chapter #8

Chapter title: You Are Without Stain
28 December 1978 am in Buddha Hall

The first question

Question 1
OSHO, PLEASE COMMENT ON THE EXPULSION OF INDIRA GANDHI FROM THE INDIAN PARLIAMENT, AND HER IMPRISONMENT BY THE GOVERNMENT OF MORARJI DESAI, WHICH HAS CAUSED SUCH CHAOS THROUGHOUT THE WHOLE COUNTRY.

Kamal Bharti,

INDIRA GANDHI IS NOT PUNISHED BUT REWARDED. This is the fate of every revolutionary. Anybody who wants to do something in this world, which is not according to the status quo, is going to be rewarded in the same way again and again.
The herd, the crowd, never forgives a person who tries to bring something new into existence. The crowd is always past-oriented. It lives in that which is already dead. It has

no vision of the future. And the visionaries and the utopians and the dreamers are bound to be punished or rewarded in this way.

I call it a reward. It has enhanced the prestige of Indira Gandhi, and it has exposed Morarji Desai. It has exposed his hypocrisy, it has exposed his so-called non-violence, it has exposed his so-called mahatmahood. It has simply proved one thing: his fear, his paranoia.

The small mind is always afraid of the great mind. The pigmies are always afraid of the giants, the unintelligent always afraid of the intelligent. But the unintelligent are always in a majority. They have a power which the intelligent cannot claim: they can always have the support of the herd. That's what has happened.

Morarji Desai has the majority in the parliament. And his whole gang is so much afraid of Indira, that if she remains in the parliament then their days of power are very limited, they can be counted on fingers. Any excuse will do to throw her out. And whatsoever they have found is nothing but an excuse.

It shows the jealousy of the mediocre -- the mediocres are always jealous. They are jealous of whatsoever they cannot attain. Morarji Desai has no grace of personality, no elegance. He is jealous of Indira Gandhi. He would like to destroy her. That's what he has been trying to do.

The masses also never like somebody who is really graceful. The masses also like somebody who looks like them. Anybody who has some aristocratic grace is not liked by the masses very much. Deep down, the gracious person does not belong to them.

And it is also an ugly act of political vendetta. It is simply an effort to punish -- to punish her for something of tremendous importance that she was trying to do. She was try;ng to bring this country to a certain order -- that was her fault. She was trying to bring this country to a certain discipline, was trying to destroy the smugglers, the hooligans, the dacoits, the exploiters, and all those have joined together behind Morarji Desai. They are all afraid. If she comes back into power, again there will be trouble. Morarji is a protection.

The real power is not that of Morarji Desai: the real power is in the hands of the Hindu fascists of this country. Morarji Desai said when he punished Indira Gandhi, expelled her from the parliament and imprisoned her, he said, "Now people can know it, now it is proved, that I am not an impotent person. I can do things."

But in fact it proves just the contrary: it simply proves he is impotent. He is impotent against the fascist forces that are working behind him. He is just a facade; the real forces are in the hands of Hindu fascists. This act has simply proved that he is utterly impotent, that it is not HE who is in power, but a few other people who are standing behind him, they are in real power. They want to crush Indira Gandhi, to destroy her. They want to destroy all the forces that are revolutionary and progressive in this country.

This act is also anti-democratic. It is an insult to the people who had elected Indira Gandhi to the parliament. It is utterly anti-democratic. But whenever people are in power, they tend to become undemocratic. People use democracy only as a ladder to reach to power; once they are in power, who cares for democracy?

But I am happy that Morarji Desai did it. I am happy because this is the beginning of the end of his power. I am happy because this has enhanced Indira Gandhi's prestige. There is a subtle logic of history, and that logic is that whenever somebody is punished in such a way -- ugly, undemocratic -- the masses start feeling a certain sympathy for the person. And that's what has happened: people are feeling more sympathy for Indira Gandhi than they had felt before the punishment. That's why I say I am happy.

This is simply the beginning of the end of Morarji Desai and his gang.

Remember, this country is living in chaos. There is no order, there is no law. This country is living almost without a government. And, naturally, anybody who is in a minority is suffering. And what Morarji Desai has given in twenty months is a very bogus government. Certainly impotent! -- it has not done a thing. It is absolutely dependent on a rotten bureaucracy, and it has been hindering ALL that is progressive and all that can herald a new beginning, a new future.

Just the other day I read in the newspapers: he has said about me that I am trying to destroy religion and he is trying to protect it. What kind of religion is he trying to protect? He has no understanding of religion at all. But I can understand what he means. He means all that is rotten, dead, of the past. He wants to protect the tradition -- he calls it religion.

Religion is not a tradition: religion is always a revolution. And he said he is against me because I am destroying religion. I am giving birth to a new religion. And religion always needs to be renewed. Religion always needs new

energies to be poured into it to keep it alive and flowing. Religion always needs to be born again and again according to the time and the circumstances.

What was right five thousand years ago is no longer right at all today. And what was moral in the past has become immoral today. For example, in Krishna's time, war was a moral phenomenon: now war is immoral. Because in Krishna's time there were no atom bombs and hydrogen bombs. Now war means total war; now war means universal suicide.

The new religion cannot teach war: it can only teach love. All the old religions were fundamentally based on the split person. The new religion has to create a new man -- HOMO NOVUS. I declare a new man! I teach a new man! And the new man will be one, whole. The new man will not be divided into body and soul, into lower and higher. The new man will not know any divisions of any sort: the new man will live an integrated life.

The old religions, all the old religions, created an anti-life atmosphere on the earth. That's why life has become so ugly, miserable, full of suffering. The new religion will not be anti-life: it will be all for life. It will have tremendous reverence for life. For the new religion, life will be synonymous with God. In the old religions God was against life; you had to renounce life to attain to God. I teach rejoicing, not renunciation.

So I can understand what he means by saying that I am trying to destroy religion. Certainly, I am trying to destroy the old concept of religion -- it HAS to be destroyed. If man wants to live at all, if man wants to be blissful at all,

the old structure has to be destroyed. Only with the death of the old can the new be born.

But he is a traditionalist, orthodox. He can only think in terms of the past. He has no idea that we are living in the twentieth century. He is not a contemporary man at all; he belongs to some past century which no more exists. But in India such people can become powerful, because the greater masses also live in the past, they are not contemporary either.

This is a very ironical situation -- because the masses can be helped only by a new vision; only a new vision can inspire them to new heights. But they are all against the new vision. They are all for the old vision, and the old vision has no relevance at all. He is against all that is revolutionary and rebellious. He represents the rotten, stupid mind of this country. He is very representative. But he has to go if this country is to live.

And all people of his type have to go if this country is to attain to some new heights of joy, blissfulness. This country has lived under the shadow of anti-life attitudes so long that it has forgotten how to dance, how to sing, how to love, how to live. This country is simply vegetating!

In a way he is right that he is protecting the religion and I am destroying the religion. I am certainly destroying that which is no more relevant -- but that which is no more relevant cannot be called religion at all. Religion means something that is relevant to the people who are alive THIS moment, something that can be a blessing right now.

A new man has to be heralded. And the new man is coming! The new man is coming every moment. You may not be aware of the new man, but the new man is coming.

And the new man will bring a totally new way of life. His life will be earthy, rooted in the earth, and yet available to the sky. The new man will bring a new world with him. He will make a paradise of this earth; he will not look for any paradise after death. He will transform life itself into a paradise. The new man will not only survive: he will live and he will live in great rejoicing because God is.
Rejoice! I say to you again and again, Rejoice! because God is. And the only way to relate with God is to be in a tremendous rejoicing. Only those who are ecstatic, they can enter into God.
Morarji Desai is too serious and dead a person. He cannot rejoice. He cannot understand, experience, the meaning of joy. Politically he is against political revolutionaries. Religiously he is against religious revolutionaries. Artistically he is against artistic revolutionaries. He is basically against revolution. He wants to cling to something that is no more there.
My effort here is to help you to uncling, to unclutch your hold, so that your hands can be free to receive the new gift -- the gift of the new man that is being born, to receive HOMO NOVUS.

The second question

Question 2
OSHO, TO FIND A SOULMATE SOUNDS NICE, BUT ALMOST IMPOSSIBLE. WOULD YOU PLEASE SAY SOMETHING MORE ABOUT IT? AND HOW CAN IT EVEN COME CLOSE TO FINDING A MASTER?

Prem Aniruddha,

IT IS CERTAINLY ALMOST IMPOSSIBLE to find the soulmate -- even if ALL facilities are available. The earth is big, millions and millions of people; and life is very short -- how are you going to find your soulmate? And remember, even if all the facilities are available... right now, no facilities are available. It becomes even more impossible when facilities are not available, when you are prevented in every way from finding the soulmate. But even if you are helped, educated in how to find the soulmate, then too it will be difficult to find them in a small seventy years' life. It rarely happens; it is a rare phenomenon.

Man has seven centers. The lowest is the sex center and the highest is the samadhi center, and between these two there are five more centers. It is a ladder. When all the seven centers of a man are in tune and harmony with all the seven centers of a woman, then you have found the soulmate. It has happened only once in a while -- with Krishna and Radha, with Shiva and Shakti. It could have also happened to Majnu and Laila if they had been allowed to meet, to Shiri and Farihad if they had been allowed to meet -- but the society hindered them.

And remember: Krishna and Radha were not allowed by the society either; it was not a legal marriage, it was illegal. Radha was not Krishna's wife but just a girlfriend. And with Shiva and Shakti, the parents were very much against Shakti getting married to Shiva. He looked a very strange man -- he was. It was against the parental advice that Shakti jumped into a love affair with Shiva.

But only once in a while has this happened, and this seems to be natural. Whenever it happens, absolute oneness is felt -- unity, not union. Two persons utterly disappear into each other; there is not even a small, thin screen dividing them; there is no division at all. It is UNIO MYSTICA. Two persons function as if they are one person; two bodies, but one soul. It is absolute harmony. It is love at its peak. No meditation is needed -- this love is enoughs.

You must have seen Shiva temples in India; you must have seen the SHIVALINGA. SHIVALINGA simply represents the orgasmic state of these two lovers. SHIVALINGA simply represents Shiva as masculine energy; and just below SHIVALINGA -- the phallic symbol -- is the symbol of Shakti: YONI. SHIVALINGA and Shakti's YONI are meeting; they have become one, they have disappeared into each other. They have lost ALL personality. That's why it is the only image in the world which has no face.

Just pure energy is symbolized by LINGA and YONI, by the male sexual organ and the female sexual organ. Simply energy is represented -- creative energy, vital energy; energy out of which the whole of life flows. Neither does Shakti have any face nor does Shiva have any face; those faces are no more meaningful, the personalities have disappeared. It is a meeting of pure energy, and only pure energies can dissolve into each other -- because if you have a solid personality it will obstruct dissolution. Only pure energies, liquid, can enter into each other and become one. If you put two rocks together, they may be together but they cannot become one. But if you pour water into water, it becomes one.

At this highest peak where all the seven centers meet, persons disappear, only energies remain, a play of energy, a play of consciousness. And the joy is constant, it is orgasmic. It is a spiritual communion. No meditation is needed for such a couple -- because for such a couple love is meditation enough. It is a mystic phenomenon, it is transcendental. But it is very rare. Amongst millions and millions of people, once it will happen. It will be almost a chance meeting.

Below it, there is another meeting: six centers meeting. That too is rare. If the first is one percent, the second is only two percent. It is union, not unity. It is not a cosmic, mystical union, but still something very close to it -- an aesthetic union, an artistic phenomenon, a poetic experience.

The first can be understood only by those who have known samadhi, satori. The second can be understood by poets, painters, dancers, musicians.

The third, lower than that, is the meeting of five centers. It is three percent possible. It is not even a union; it is duality. Two persons remain two, but still there is great harmony. The two function in harmony -- as if two musical instruments are playing in harmony. The two remain two. There is no union, there is no unity. They are separate. This is what Kahlil Gibran has described: "Lovers should be like two pillars of a temple supporting the same roof, yet apart and separate." This is a little lower than the aesthetic, artistic, musical experience. It is a moral experience -- chaste, still beautiful.

The fourth is four centers meeting. It has a four percent possibility. Duality. Harmony has disappeared but there is

great understanding still -- great understanding about each other, great caring about each other. There is no spontaneous harmony, but out of understanding a certain rhythm is maintained. It is an experience of great intelligence; it is not even moral. One has to be aware -- if one is not aware, one will fall from this fourth state.

Then there is the fifth: three centers meeting. Five percent possibility. Duality becomes more and more emphasized. Understanding is still there but not constant -- flickering, shaky. Once in a while conflict arises, but it is not disruptive of love. On the contrary, it adds to it, makes it a little more spicy. It is a psychological experience.

Below it is two centers meeting -- Six percent possibility. Great duality, clearcut duality. Moments, only moments, of understanding. And conflict comes too much. It is almost fifty-fifty: fifty percent understanding, fifty percent conflict. It is a physiological experience. Still a great balance is there because of this fifty percent understanding, fifty percent conflict.

And below it is one center meeting -- seven percent possibility. Too much conflict. Rare moments of joy, very rare. Once in a while, few and far between. But still worth it! It is a sexual experience.

And below it, the lowest, is no centers meeting -- the common, garden variety. These are the couples you meet. It is not even a sexual experience; it is even below sexual experience. It is more or less masturbatory. It is only a certain kind of social, economic, political arrangement. It is exploitation. It is businesslike. It is more or less part of the marketplace, the arranged marriage.

No love. No respect. Not even hate! Because hate can exist only if some love is there. It is neither friendship nor enmity. It is a very formal relationship -- a relationship which is not a relationship at all. It is a mutual masturbatory arrangement. You exploit the other, the other exploits you. It is a kind of prostitution. The ugliest possibility... but this is what is happening on the earth.

One Friday afternoon, Harold's boss told him that he would have to work overtime that day. That was okay with Harold except that he had no way of letting his wife know he would be late coming home, since they had just moved into a new little house in the suburbs and did not have a phone yet.
"Since I am passing that way, I will tell her," the boss volunteered.
A few hours later, the boss arrived at the cottage and rang the doorbell. Harold's wife came to the door wearing a see-through wraparound. The boss could not take his eyes off her body.
"Yes?" she said.
"I am Harold's boss," Harold's boss said. "He is working overtime and asked me to tell you he will be home late."
"Thank you," she said.
"How about going upstairs for some love-making?"
Harold's wife felt her cheeks flush to an angry red. "How dare you!"
The boss shrugged. "Supposing I give you fifty dollars?"
"Absolutely not! Why, I never heard such nerve..."
"One hundred dollars?"
"Uh... no."

"One hundred and fifty?"
"I don't think that would be right, do you?"
At this point the boss purred, "Listen, honey, Harold isn't gonna know. It is an easy way to make a hundred and fifty bucks, and we will just spend a little time together."
She nodded, took him by the hand, and led him upstairs to the bed where they had fun and games for an hour.
That night, when Harold came home, he asked, "Did the boss come by to tell you I would be late?"
"Yes, Harold," the sweet thing said. "He did stop by for a few seconds."
"Good," said Harold. "Then he gave you my salary?"

This is a very businesslike world, very cunning. And all your arrangements that you call relationships, that you call love affairs, have nothing to do with relationship or with love affair. They are basically economic arrangements.

There once was a Scotsman called Dave
Who kept a dead whore in a cave.
He said, "I admit
I'm a bit of a shit
But think of the money I save."

And you will find these Scotsmen everywhere! The whole world is really a Scotland.

Aniruddha, you ask: TO FIND A SOULMATE SOUNDS NICE, BUT ALMOST IMPOSSIBLE.

YES IT IS ALMOST *lMPOSSIBLE -- if left to nature itself, it is almost impossible. But in the East we have developed a science: if you cannot find a soulmate, you can create one. And that science is Tantra. To find a soulmate means to find the person with whom all your seven centers meet naturally. That is impossible. Once in a while, a Krishna and a Radha, a Shiva and a Shakti. And when it happens, it is tremendously beautiful. But it is like lightning -- you cannot depend on it. If you want to read your Bible, you can't depend on it that when the lightning is there you will read. The lightning is a natural phenomenon, but undependable.

If you wait for your natural soulmate to meet with you, it will be just like waiting for lightning to read your Bible. And you will not be able to read much either. For a moment it is there, and by the time you have opened the Bible it is gone.

Hence Tantra was created. Tantra is a scientific approach. Tantra is alchemy: it can transform your centers, it can transform the other's centers; it can create a rhythm and harmony between you and your beloved. That is the beauty of Tantra. It is like bringing electricity into your house. Then you can turn it on and off whenever you want. And you can have a thousand and one uses of it: it can cool your room, it can heat your room.... Then it is a miracle. These seven centers in you are nothing but centers of body electricity. So when I am talking about lightning, don't think of it only as a symbol -- I mean it literally.

In your body there exists a subtle current of electricity, very subtle. But the more subtle it is, the deeper it goes. It is not very visible. Scientists say that all the electricity that is in

your body, if put together, can be used to light a five-candle bulb. It is not much. Quantitatively it is not much; quantitatively the atom is not much, but qualitatively... if it explodes, it has tremendous energy in it.

These seven centers, these seven chakras, Yoga and Tantra have talked about down the ages, are nothing but five knots in your body electric current. They can be changed, they can be rearranged. They can be given a new shape, form. Two lovers can be transformed so deeply that all their seven centers can start meeting.

Tantra is the science of transforming ordinary lovers into soulmates. And that is the grandeur of Tantra. It can transform the whole earth; it can transform each couple into soul-mates. It has not yet been used; it is one of the greatest treasures that is Lying there, unused. The day humanity uses it, a new love will surround the earth; the earth will become aglow with a new love. Only the new man can use it -- Homo NOVUS CAN use it.

That's why I herald the new man. Only the new man can use it because only the new man will accept his body in its totality. The old man NEVER accepted his body. He was always fighting with his body, quarrelling with his body, trying to destroy his body. The old man was suicidal; the old man was schizophrenic.

The new man will have a wholeness to him. He will not be suicidal. He will be so tremendously in love with life that he will want to come back again and again and again. Only the new man can transform these life energy centers.

That's what I am trying to do here. It is offending the whole country -- not only the whole country but the whole world, because they have never heard of anything like this. This is

a great experiment. On the success of this experiment much will depend.
If we can help people to grow into such depths of love that EACH couple becomes a Krishna-Radha, that each couple becomes a Shiva and Shakti, just think of the world, how beautiful it can become. The paradise will become pale before it. This very earth can be the paradise.
But the science is subtle, and only those who are really ready to understand without prejudices can understand it. And the work is very delicate, mysterious. Outsiders will never be able to understand what is going on; they are bound to misunderstand it.
It is just the same: if you take outsiders to some scientific lab where they are researching atomic energy, do you think the outsiders will be able to understand anything at all? This is afar deeper experiment! because to work on atomic energy is to work on matter, and to work on human energy, love energy, is to work on consciousness. It needs very perceptive people to see it.
But this is what my intention is in creating a commune, a Buddhafield -- where I can transform each couple into Krishna-Radha, where each couple can have that joy, that cosmic joy, that cosmic orgasm, that total ecstasy, when all the seven centers of man and woman meet and mingle and disappear into each other.
Right now you are at the lowest where not even a single center is meeting.
Aniruddha, it is impossible if you depend on nature. It is very very possible if you depend on Tantra.

The third question

Question 3
WHAT IS THE PURPOSE OF EXISTENCE? WHAT WILL WE DO AFTER ENLIGHTENMENT?

Dharma Bhikshu,

WHAT AM I DOING AFTER ENLIGHTENMENT? I eat when I am hungry, and I sleep when I feel sleepy. I am doing exactly the same thing that you are doing, but the quality has changed, the significance has changed, my approach has changed. You also drink tea, I also drink tea; but your drinking of tea is just drinking of tea. When I am drinking tea I am drinking God -- God in the form of tea. I am sipping God.
From the outside it is the same; from the inside it is totally different.

A Zen Master is reported to have said... somebody had asked the same question: "What did you use to do when you were not enlightened?"
He said, "I used to chop wood and carry water from the well."
And the man asked, "Now what do you do since you have become enlightened?"
He said, "I chop wood! and I carry water from the well."
Naturally, the questioner was puzzled. He said, "What is the difference? I don't see any difference. Chopping wood, carrying water from the well, you were doing before, you are doing now.

And the Master laughed. He said, "Yes, before I was doing it -- now it is simply happening. Now there is no doer. I am no more. Wood is chopped, water is carried -- I am no more."

Zen people don't use the word 'God'. If it was asked of a Sufi he would say, "Now God chops the wood, God carries the water." Zen people say, "It chops the wood, it carries the water." That is their name for God; they don't personify God.
Everything remains the SAME! and yet nothing is the same.

You ask: WHAT IS THE PURPOSE OF EXISTENCE?

The idea of purpose arises only in an unenlightened mind, because the unenlightened mind cannot live without purpose. He does not know how to live playfully, without purpose. He needs a purpose to pull him onwards, he needs a purpose to push him onwards. He needs a purpose to manipulate himself. Without purpose he is lost; he needs the purpose to goad him on and on. And that's why he remains in agony.
The word 'agony' comes from a root AG; from the root AG come two words: one is action, and the other is agony. It is beautiful. The basic meaning of AG is to push -- action is pushing things, pushing the river, pushing yourself against the river, trying to swim upstream. And that brings agony, that makes you miserable -- because you can see you are doomed to fail. You may win a battle here and there, but the war is lost from the very beginning. How long can you

go on pushing the river? Sooner or later you will be tired, exhausted, and then the river will take you downwards. And because you have to fight, fight creates agony, anxiety -- whether you are going to make it or not, whether you .will be able to succeed or not.

Purpose is the idea of unenlightened man. The enlightened man simply lives with no purpose -- he needs no purpose, that's why he has no agony. He lives moment-to-moment! His life has no purpose and no meaning. He is like a rose-flower, or the cuckoo calling from the woodland, or the sun rising in the morning, or the dewdrop slipping into the ocean.... He has no purpose! He simply is! He has no purpose because he has no future. He is in the moment, he is present to the present. Purpose means desire, and purpose means creating something special about yourself. You cannot believe that you are purposeless -- then suddenly you start falling flat on the ground. Purposeless? Your ego cannot stand without the props of purpose, so you go on creating purpose for yourself. Even where nothing exists, you go on pretending, projecting.

It is your ego that has written in your Bibles that God created man in his own image, and God has given you some great destiny to be fulfilled -- you are special! Ask a donkey: he will also say God created donkey in his own image.

Just the other day I was reading a poem by Don Marquis: WARTY BLIGGENS.

I MET A TOAD
THE OTHER DAY BY THE NAME
OF WARTY BLIGGENS

HE WAS SITTING UNDER
A TOADSTOOL
FEELING CONTENTED
HE EXPLAINED THAT WHEN THE COSMOS
WAS CREATED
THAT TOADSTOOL WAS ESPECIALLY
PLANNED FOR HIS PERSONAL
SHELTER FROM SUN AND RAIN
THOUGHT OUT AND PREPARED
FOR HIM
DO NOT TELL ME
SAID WARTY BLIGGENS
THAT THERE IS NOT A PURPOSE
IN THE UNIVERSE
THE THOUGHT IS BLASPHEMY
A LITTLE MORE
CONVERSATION REVEALED
THAT WARTY BLIGGENS
CONSIDERS HIMSELF TO BE
THE CENTER OF THE SAID
UNIVERSE
THE EARTH EXISTS
TO GROW TOADSTOOLS FOR HIM
TO SIT UNDER
THE SUN TO GIVE HIM LIGHT
BY DAY AND THE MOON
AND WHEELING CONSTELLATIONS
TO MAKE BEAUTIFUL
THE NIGHT FOR THE SAKE OF
WARTY BLIGGENS

You ask anybody... and everybody thinks that he is the center of existence, and that God has created him for a certain special purpose. In fact, there is not special purpose in existence. Purpose is a creation of the unenlightened mind, because the unenlightened mind cannot exist without a future. It lives in the future, it needs goals.

The unenlightened mind is goal-oriented, the enlightened mind simply lives herenow. And what purpose can you have herenow? Sometimes you are chopping wood, and sometimes you are carrying water from the well. What purpose can you have? It is the prop for the ego -- there is no purpose. Existence simply is. And because there is NO purpose, existence is utterly beautiful.

If you think there is a certain purpose, then you will be falling into a regress. Then the question can be asked: What is the purpose of the purpose? And so on and so forth.... Then there will be no end. Only foolish people will answer that there is a purpose -- foolish because they are not aware they are falling into a regress.

Somebody will say, "God created man so that man can attain to salvation" -- but could he not give man salvation from the very beginning? "God has created man so that he can attain to moksha" -- but he was in moksha from the very beginning! Why this world? "God created man so that he can find the truth" -- why this unnecessary trouble? He could have simply told him what the truth is.

The whole thing seems to be unnecessary -- if there is a purpose. But there is no purpose. It is simply the overflowing energy of God. God is delighting in his energy, overflowing in all directions. He becomes the tree and he becomes the rock and the stars and the man and the

animals and the birds -- there is no hierarchy. Purpose brings the idea of hierarchy: then somebody is lower and somebody is higher, because you have a higher purpose. There is NO hierarchy. Existence is one! flowing in all kinds of expressions. Somewhere God has become a green tree, and somewhere he has become a red flower, and somewhere he has become a butterfly and somewhere he is a rainbow, and somewhere he is a man and somewhere he is a woman... and he is the only reality. What purpose can there be? But that is only when your mind disappears, your thinking disappears, your ego disappears, and when you are utterly herenow... that suddenly you see the beauty of purposelessness.
Life is not a business: it is a rejoicing. Business has purpose, rejoicing has no purpose. Logic has purpose, love has no purpose.

The fourth question

Question 4
I HAVE BEEN COMING FOR THREE DAYS WITH MY HUSBAND TO LISTEN TO YOU, BUT HE FALLS ASLEEP DURING THE DISCOURSE. WHAT SHOULD I DO?

JUST BE KIND TO HIM. He may be simply coming because you have been forcing him to come; he may simply be coming just as a bribe to you. Or maybe you don't allow him to sleep in the night at all and he has nowhere else to sleep. And here he is at ease -- you cannot throw pillows at him. You know? -- that's why pillows are not allowed here.

Seeing that nobody can disturb him, he must be enjoying -- let him enjoy.
Sleep is a perfectly spiritual activity -- I am not against it. Just tell him not to snore, because that disturbs other sleepers' sleep.

Sue always insisted that her husband Jack take her to the theater once a month, but Jack hated the theater.
"Sue," he complained, "I would rather stay home and watch the ball game.
"Is that all you can think about -- ball games?" countered Sue. "Think about me once in a while -- cooped up in the house alone all day."
So they went to the theater that night with friends.
At the end of Act II a loud snoring sound startled them. Everyone looked and there was Jack sound asleep. Sue turned crimson red with shame.
"How dare he make a spectacle like this! I'll never live it down."
"Don't bother him," laughed one of the nearby spectators. "He's the only one enjoying himself."

So, please, be kind to your husband. Let him enjoy a few moments; let him relax -- let him fall asleep. Nothing is wrong in it. In fact, medical science has not yet been able to improve upon religious discourses as far as insomnia is concerned: religious discourses are the best medicine When a doctor fails with a person, and sleeping pills don't help, he suggests, "Go to a religious discourse." That is the ancientmost medicine for insomnia.

Let him enjoy. And he is not missing anything, because even while you are listening to me, what are you gaining, what are you getting? If you are getting something, you will become enlightened -- you will really come out of your metaphysical sleep. You are asleep metaphysically: he is also asleep physically. You are asleep with open eyes, you only appear to listen, appear to see, but you have not heard me, you have not seen me -- because the moment you hear me and the moment you see me, you will never be the same again. Your life will have taken an absolute turn -- you will have become full of light.

So don't be worried: you are asleep with open eyes, he is asleep with closed eyes. His way is far more natural. Just be kind to him; now don't start torturing him. If it is too difficult for you to sit by his side, you can sit somewhere else.

And sometimes it happens that you CAN fall asleep and it may not be sleep at all. In the East we have a word TANDRA -- there is no English equivalent for it. It is not ordinary sleep; it is a kind of sleep in between sleep and wakefulness. And that is the RIGHT moment when something can enter you. You can call it a hypnotic sleep -- I am not using the word 'hypnotic' because that has very bad associations in your mind. In fact, the word 'hypnosis' simply means sleep, but a sleep of a different kind: not the ordinary sleep but a sleep in which you can hear -- although you are asleep, but you can still hear.

There are a few people -- Sheela is one... she is fast asleep. But this is not sleep: this is HYPNOS -- this IS TANDRA. She is listening to me; she will not listen to anybody else. You must have seen some hypnotist: if the hypnotist

hypnotizes somebody, the hypnotized person will not hear anything else but he will go on listening to the hypnotist. His door remains open to the hypnotist; there remains a thread between them.
Those who are in deep love with me can fall asleep, and still they are connected with me. And what I am saying they may not be able to reproduce by memory, but it has been heard, absorbed.
So don't be worried. If your husband is simply having a physiological sleep, that too is good. If he is having something like HYPNOS, that he is asleep to you, but asleep to me, that is even far better.
And there is a third thing also in the East -- for that too there is no word in English -- it is called YOGA NIDRA. One becomes sc silent and so relaxed, that everybody from the outside will think that one is asleep. If you had come across Buddha sitting underneath his Bodhi Tree, you would have thought he was asleep -- he was not. Apparently perfectly asleep, inside full of light and aware.

Ramakrishna used to fall into a coma. Doctors had declared many times that this was nothing but a fit, an epileptic fit -- because he was so unconscious, and his mouth would start foaming, just like any epileptic fit. And for hours he would remain unconscious; his body would become very very stiff.
Once he remained for six days in that state. It was very difficult to take care of him: he had to be spoon-fed... he was almost dead. And after six days when he came back, he brought such light and such joy with him. And The first thing that he said was; "So I have fallen asleep again."

Those six days he was awake! Opening his eyes, he said, "So now I am going to fall asleep again."
What you call your waking is sleep for those who really are awakened. That is the third state... I don't hope that your husband is in that third state, otherwise he would not be your husband either. But don't be worried about him; leave him alone.
Wives should learn to leave the husbands alone; husbands should learn to leave the wives alone. Don't go on interfering in each and everything. Don't go on nagging about each and everything.

The fifth question

Question 5
LAO TZU SAID 'WASHING AND CLEANSING THE PRIMAL VISION, CAN YOU BE WITHOUT STAIN?'
OSHO, ARE YOU WITHOUT STAIN?

Christopher,

I AM WITHOUT STAIN, YOU ARE WITHOUT STAIN -- we are all without stain from the very beginning. There is nothing really to be cleansed. There is nothing really to be purified. Our virginity is absolute.

Once a Zen Master wanted to find a successor to him. He declared in his monastery -- there were five hundred great monks -- he said to the assembly of monks, "Now I am getting old and I want to appoint my successor. And this is going to be the test: one who thinks himself to be my

successor, one who thinks that he has become awakened and known the truth, should come to my hut and write on my door four lines of his understanding. Express your total experience of truth in four lines."

In the daytime nobody turned up, because they knew that old man: you could not deceive him. And if you were caught writing something wrong, he would beat you then and there. And the old man sat there with his big staff and nobody turned up.

In the night when he fell asleep, one man sneaked in. He was the greatest scholar in the community. He wrote four lines, beautiful lines: "The mind is a mirror, and on the mirror of the mind the dust of desires and thoughts and memories gathers. Clean the dust and this is truth." But he was so afraid that the old man may not be taken in by the words that he didn't sign it. He thought, "If he says it is right, I will declare I have written it. If he says it is not right, then I will keep quiet."

Early the next morning, the old man was very angry -- because "Who has written all this bullshit? Where is that man? Bring him to me! I will thrash him! " The scholar escaped from the commune because somebody might tell -- a few people knew that he had gone there. He simply escaped into the forest for a few days.

The whole community was agog; there was only one thing talked about from morning to evening -- because everybody liked the lines. They were so beautiful and so crystal clear; and they represented the truth -- how can you improve upon them? "The mind is a mirror. Dust gathers of desire and thoughts. Clean the dust... and this is truth." This is what

meditation is all about. This is purity' This is reflection; you will reflect that which is when you have become a mirror. Yes, the words are good, but not of the ultimate understanding.

There was one monk; for twelve years he had simply been cleaning rice. Twelve years before he had come to the Master, and he had said, "I have come here to know truth." The Master had asked him, "Do you want to know ABOUT truth? or do you want to know the truth itself?"

And the monk looked at the Master's eyes and he said, "What are you talking about? Why should I be interested ABOUT truth? How is that going to help me? I want truth and truth and nothing else. I am not interested in knowing about the truth: I want to know the truth itself."

Then the Master said, "Then do one thing: go to the kitchen and start cleaning rice, and never come again to me. Whenever the time arises, I will come to you. And you do only one thing, from the morning to the night, go on cleaning rice."

Five hundred people needed rice... and that man had never turned again to the Master. Twelve years had passed, and he did only one thing: early, four o'clock in the morning, he would get up, because the monks would need the breakfast soon. And late in the night he would work.

Slowly slowly all thoughts disappeared. Slowly slowly thinking stopped. This became his meditation.

Two monks were passing by discussing this great thing: "The Master has called those beautiful lines bullshit! The Master is too hard, and if this is the way then he will not find a successor." This rice-cleaning monk started laughing -- a belly laughter -- and those two monks stopped and

asked, "What is the matter with you? Why are you laughing?"
He said, "The Master is right: who is this stupid guy who has written these words? -- utterly wrong, has no understanding . He should be given a good beating."
Those two monks were shocked listening to this. They said, "Then do you think you can improve upon those words?"
He said, "I have forgotten how to write -- twelve years.... But I can say, you can go and write, and you can tell the Master who has said these words."
Those monks said, "Won't you come with us?"
He said, "I am not interested in becoming anybody's successor. You simply go and write."
They went and they wrote. He had suggested, "Go and write: The mind is not a mirror -- where CAN the dust of desires and thoughts gather? One who knows this, knows truth."
The Master read those lines, remained silent, didn't say a single word of disapproval or approval. But in the middle of the night he came to the monk, and he said, "I knew who could have THIS insight. Now, you take my robe and disappear from this commune -- you are my successor. But disappear from here before the morning, before people come to know, because this will create great jealousy. The scholars and the pundits and the professors are very jealous people -- they will kill you. Simply escape from here! Go to some other mountains, but go on carrying my flame -- you have understood me. You have succeeded."

You ask me: LAO TZU SAID 'WASHING AND CLEANSING THE PRIMAL VISION, CAN YOU BE WITHOUT STAIN?'

If you believe that something has to be cleansed and washed, you cannot be without stain. But there is nothing to be cleansed and nothing to be washed -- you are without stain. You are from the very beginning Buddhas! You need not improve upon yourself: all that you need is to become aware of who you are.

And the last question

Question 6
BELOVED OSHO, EVEN GIVEN THE LIMITATIONS OF OUR SO-CALLED LOVE, HAS ANYONE IN THE WORLD EVER BEEN LOVED AS MUCH AS YOU?

Anuradha,

THAT'S TRUE -- nobody has ever been loved as much as I am loved by you. But remember, nobody has ever been hated as much as I am hated by the others. This is natural: love and hate balance....

Philosophia Perennis, Vol 1
Chapter #9
Chapter title: Bliss Beyond All Duality
29 December 1978 am in Buddha Hall

The first question

Question 1
OSHO, WHAT IS THE TOTALITY OF MYSELF? WHY DO I GO ON AVOIDING IT?

Vasumati,

THE TOTALITY OF YOURSELF has nothing to do with you. It is not your totality or my totality; totality is one -- in which we all disappear. That is the fear. You can remain only if you are partial, if you are only a part. The moment you want to be the total, you will have to commit a kind of suicide, a spiritual suicide. You will have to disappear.
If the dewdrop wants to be the ocean, the only possible way is to disappear into the ocean, to die as a dewdrop. The moment a dewdrop dies as a dewdrop, it becomes the ocean. That creates fear.
People talk about God, but nobody wants to lose himself. Hence the talk of God remains impotent, meaningless. People worship God but they keep a distance. They go the temples, but really they never go -- because they go on clinging to their idea of themselves.
There are two ways to be. One is as an ego, separate from the total -- which is illusory because there is no way to be really separate. You can only believe that you are separate; deep down you remain one with the whole. Hence all that you create around the idea of the ego remains illusory. In the East we call it MAYA: MAYA means a world of futile dreams.

The other way to be is: not to be separate -- losing one's definition, losing all demarcations, distinctions. Then you enter into the world of the real, the world of BRAHMA. Then you transcend dreams. And the basic, fundamental dream is the dream of the ego, the dream that "I am." You are not, I am not, only God is.
But that is a great risk. Disappearing into the vastness of existence frightens, scares. You feel so cozy in your small world of dreams; surrounded by your own dreams it is so warm, you are so sheltered, secure.
That's why people even go on clinging to miseries -- because those miseries are part, an essential part of the dreamworld you live in. Your happiness, your unhappiness, are two aspects of your dreams. The real knows no happiness, no unhappiness: the real is beyond all duality. There is utter bliss. But remember, bliss is not happiness; you will not find any happiness in bliss, you will not find any unhappiness either.
It is a totally different world of which you cannot have any notion unless you have tasted of it. Bliss can have no meaning for you. Bliss is meaningful only to Buddhas, to those who have known. But to know, you have to fulfill a basic requirement: you have to disappear. It is a very paradoxical requirement: to be, you have not to be.

Vasumati, you ask: WHAT IS THE TOTALITY OF MYSELF?

When the totality is, there is no self left -- mine or thine. And when the self is there, there is no totality. The self can only be a fragment, the self can only exist as a fragment.

And the smaller the fragment, the better the self can exist. That's why egoistic people go on becoming pettier and pettier, smaller and smaller.
The more egoistic a person is, the more mean, mediocre and small he is. He has no space within himself. He cannot contain anything except his own ego. He is so small that only this small word 'I' is enough to fill his whole space.
The more you lose the ego, the more it becomes melting, merging, the bigger space you have. Of course, the ego is very definite -- you can define it, you can pinpoint it, you can say, "This is me." It has a certain clarity. The total is a very mysterious cloud. You cannot pinpoint it, you cannot indicate it: "This is it." It is so big and it is spread all over. It is beginningless, endless, it is infinite.
Unless one is ready to go into this mysterious chaos of the whole, one will not be able to take even a single step into it. It is dangerous for the ego, it is dangerous for your so-called intelligence. It is a mad love affair.
Unless you are in such a mad love affair with existence that you are ready to die for it, you will go on clinging to your small ego.
I have heard:

Two inmates of a mental asylum were trying to escape. They reached the outermost wall but were unable to climb over it. "What do we do now?" the first inmate asked.
"I know," replied the second. "I will shine my torch up to the top of the wall. You climb up the beam of the torch to the top and then help me up."

"Nothing doing," replied the first. "I am not THAT crazy. I would only get half way up and you would turn off the light!"

To go into the whole, you will have to be THAT crazy. It is a death, it is a disappearance, it is risky, it is a gamble. You cannot know what is going to happen. You can only know what you are going to lose; you cannot know beforehand what you are going to gain. Unless you are tremendously courageous you will not take that step -- it is jumping into an abyss and the abyss is bottomless.
But those who have jumped have arrived. The moment they died as separate egos they were resurrected as divine. To die as a drop is the only way to become the ocean.
That's what sannyas is all about -- driving you crazy, helping to drop your so-called cleverness, intellectuality, your knowledge. Sannyas is creating such an intense longing in you to die into God -- and that is possible only if you are not too much concerned about what is going to happen then. If you are not too much concerned about the result, only then can you take the jump.
Slowly slowly, being with somebody who has taken the jump, you become infected. Religion is infection: there is no other way to learn religion. It cannot be taught, it can only be caught.

The second question

Question 2
THE OTHER DAY YOU TALKED ABOUT THE GUY WHO IS AFRAID OF TOUCHING HIS OWN NAVEL.

OSHO, HE IS NOT ALONE HERE, BECAUSE I SUFFER FROM THE SAME PROBLEM.

EVERYBODY CAN SUFFER WHO HAS A NAVEL. And if you don't have a navel, still you will suffer -- you will find some other excuse. You may become afraid to touch your own ears.

Remember, the excuse is not the real problem; the problem is somewhere deep down. Why is the person afraid of touching his own navel? To touch the navel seems so innocent an activity, just as touching any part of the body is. The problem is somewhere else; this is only a symptom. The navel is connected with the two vital centers of your life -- the most vital. One is sex, the other is death. And these two are the only fears in the world. The navel is not the question, but the navel is very close to the sex center. If you have repressed your sexuality then your navel becomes very sensitive -- because sexuality repressed starts gathering behind the navel. Hence the fear. The fear is basically that of sex, not of the navel.

When you repress your sex energy, where is it going to go? It will start accumulating, it will start overspreading the sex center. And the closest center to the sex is the navel. It will start touching the boundaries of the navel.

And because the navel has been your life-connection with your mother... your mother's life used to flow into you through the navel, so the navel is a hollow bamboo, a very very efficient vehicle of energy. It used to take your mother's energy into your life; for nine months in the mother's womb you lived through the navel. It was the

navel that was the passage; energy HAS flowed through it, it is like a tunnel.

The tunnel is not empty. If your repress your sex, the sex energy will fill the tunnel -- and that is the fear. Somebody touching your navel will make you afraid, because he can immediately make you aware of your sexuality.

A repressed person's navel becomes one of the most erogenous zones. It is not naturally an erogenous zone, but it happens only if natural sex has been repressed too much. Then the empty tunnel, which has always been capable of carrying much energy, starts carrying sexuality. Hence the fear.

And the second possibility is: just behind the navel is the death center. That's why in Japanese, suicide is called HARA KIRI -- HARA means navel. The Japanese have known it down the ages, that there is a subtle point behind the navel -- if the arrow or the dagger reaches to that point, one dies immediately, and with no pain, almost no pain, with no torture. To die from anywhere else is more torturous because death is closest to the navel, it is just behind the navel. And it has to be so because sex is life: life and death are two aspects of the same coin.

The navel contains two possibilities: life and death. If you repress life, your navel becomes a very very erogenous zone -- and that will create fear in a repressive person, in a repressive psychology. Or, behind the navel is your death. If you have become too much obsessed with death, if you are too much afraid of death... and that too happens to people who are repressed. The person who is living his life naturally is not afraid of death, not at all -- in fact death will come to him, not as an end of life but as the climax of life.

Death will come, not as the enemy of life but as the crescendo of the music of life.

The man who has lived his life totally, intensely, passionately, without any fear -- without any fear that has been created in you by the priests for centuries and centuries -- if a person lives his life without any fear, authentically, spontaneously, death will not create any fear in him, not at all. In fact, death will come as a great rest. Death will come as the ultimate flowering of life. He will be able to enjoy death too, he will be able to celebrate death too.

And remember, that is the criterion. If a person can enjoy and celebrate his death, that shows he has lived rightly; there is no other criterion. Your death will prove how you have lived. The fruit proves the tree -- and death is the ultimate fruit of the tree that you are. How have you lived? Joyously? Has your life been a song and a dance? Has your life been a benediction, a blessing? Have you been grateful to God for giving you life? Then death will come as the ultimate gift -- from the same hands, from the same totality. And you will feel tremendously ecstatic. You will receive death, you will welcome death, you will embrace death. Death will be your ultimate love.

But the person who has been repressing life, who has been repressing his sexuality, who has been repressing everything, who has never lived in any true way, will not be able to accept death either. How can he? He has not even lived yet. The tree has not even sprouted -- how can it bear fruit? He is not ripe for death, hence the fear. The fear is that I have not lived yet and death is coming closer every day, every moment."

The repressive person is afraid of sex, and the repressive person is afraid of death. And both are deeply related with the navel. But even if your navel is removed -- mm? -- it can be done by plastic surgery -- that will not change the problem at all. It may shift somewhere else; it will find some other outlet.
So remember, the problem has to be looked into deeply. Never be deceived by the symptom.

For years a guy goes to the pub each day, orders a beer and two pickled onions which he sticks in his ears. The bartender finally decides to get to the core of the matter, and upon the usual request says, "There are no onions but carrots are available."
The customer says, "Okay, let's have the carrots then," and shoves them in his ears. The bartender, not able to withhold any more, asks, "Why do you put the carrots in your ears?" Whereupon the customer answers, "Because you don't have pickled onions."

Look deep into the problem; never be deceived by appearances. Otherwise you will go on asking questions, and there are foolish people in abundance in the world who will go on answering your question. And those answers will not help you -- they may even create more problems. The problem has to be looked into in its nudity, utter nudity.
So let me repeat: everybody has a navel, and everybody has fears, because everybody has been taught -- Hindu, Christian, Mohammedan, Jaina, Buddhist... all over the world, the whole past of humanity has been a repressive past, it has been an ugly phenomenon.

And it is good that the past is on its deathbed. I don't mourn, I rejoice that the past is dying -- because with the death of the past, a new man can arrive on the earth. A new man who will be able to rejoice, who will not be afraid to live. A new man who will not think of the other world and who will not create paradises in his imagination. All paradises are pornographic.

A person becomes interested in pornography only if he cannot find real people to love. If you cannot find the woman, if you cannot find the man, you become pornographic. Your imagination starts substituting for reality. So I tell you: all heavens and all paradises are pornographic. They have come out of a mind which has not lived, which has not known the beauties of this earth. Now there is only one hope: that after death you will be rewarded.

The fear is there. The first fear is of sex, because sex means birth, sex means life. And the second fear is of death, because death means the end. And the story is short between the beginning and the end -- so short really. One third of your life will be wasted in sleep; the second third will be wasted in your offices, shops, factories, and the remaining third in quarrelling, fighting, courts, nagging each other, torturing each other, and doing utterly stupid things.

How many days have you there really to live? Just watch your twenty-four hours: how many minutes, or how many seconds really do you have there to live, to celebrate? Where is the time? So you go on postponing: "Tomorrow I will live." And tomorrow comes only death! And you have

not lived yet, and the opportunity is slipping out of your hands. Great fear arises.
This fear can express itself in a thousand and one ways. Somebody is afraid of touching his own navel, somebody is afraid of looking at his own body. Somebody is afraid of falling in love, somebody is afraid of not eating enough and goes on stuffing himself. Somebody else is afraid that if he has no power in the world, how is he going to protect himself? Somebody is afraid that if he does not have enough money in the world, how is he going to survive? And so on and so forth -- just watch people and you will find ALL kinds of fears dominating their lives.

Sherlock Holmes arrived in heaven. The angels turned out en masse to meet him; the Lord himself descended from his throne to bid him welcome. "Holmes," he said, "we have a little mystery up here that you may be able to help us solve. Adam and Eve seem to have disappeared; nobody has been able to locate them for aeons. If you could possibly uncover them for us..."
Holmes darted to the fringe of the assemblage and hauled two frightened and surprised angels before the Lord. "Here they are," he said.
Adam and Eve admitted their identities. "We got tired of being stared at and asked for autographs by every darned new angel who came up here," they explained. "We assumed aliases and these simple disguises and got away with them for centuries until this smarty-pants ferreted us out."
"How did you do it?" marvelled the Lord.

"Elementary, my dear God," said Holmes. "They were the only two who had no navels."

But still they were afraid, they were hiding. They had no navels -- how could they have? God created them out of mud and then breathed life into them. They were not born, they had not lived in the mother's womb for nine months -- how could they have navels? But still they were afraid, hiding out of fear.
Navels or no navels, you have to look into your frightened heart. Why are you so much afraid? Who has done this poisoning to you? The priests and the politicians have frightened you. They live out of your fear. They have exploited you because they were able to frighten you.

THE FIRST BASIC THING to make a man afraid is to tell him what is wrong and to never do the wrong; and make the wrong something which is so natural that he will be tempted to do it. Now he is caught. Tell him that some natural thing is so absolutely a sin that if he commits it he will be thrown in hell. Out of the fear of hell, he will start denying something natural to himself. And in that very denial, hell is created: he becomes frightened. He is afraid of himself, he cannot trust himself. He knows that if he simply relaxes for a day, he is going to commit the same thing that he has been told NOT to do.
If he does it he feels guilty: again he is in the trap. If he is not doing it he feels miserable, because he is denying something natural which was a need in his being, for his well-being.

The priests and the politicians who have been dominating humanity have been in a deep conspiracy: make man afraid. Tell him that something in his nature is wrong, evil. Divide him into two -- good and bad, saint and sinner. And once you divide a person you can rule him. Divide and rule: that has been the secret up to now. And man is divided, man is split.

You have been told so many things are wrong in you that you feel condemned. And still those things cannot be dropped just by thinking that they are wrong. At the most you can repress them -- but repressing them you become more and more ugly; repressing them you become more and more unworthy. You come to a self-condemnation, you start thinking that you are the worst sinner in the world. And it has been told so many times that you will suffer in hell that consciously you may not think of hell, but it is there in your very roots. And you have been told that you will be rewarded in heaven if you follow the priests and the politicians.

These are the basic tricks for training animals. This is the whole of Skinnerian psychology. If you want somebody's behaviour to be modified and changed, these are the two tricks: whatsoever you want him to do, whenever he does it reward him; and whenever he does not do it, punish him. That's how rats are being trained, and that's how elephants are being trained in the circus -- and that's what they have been doing with men.

The priests and the politicians have insulted humanity so greatly that it is simply a wonder how we go on tolerating these people still. Their greatest insult has been this, that they have treated men as rats.

Don't be angry at the psychologists who experiment with rats, and through those experiments derive conclusions about human beings. Don't be angry at them -- this has been the practice for thousands of years before the psychologist ever appeared on the scene; he is a very new arrival. But man's psychology has always been dominated by a kind of materialistic strategy, a behaviouristic strategy: make man afraid of hell. "Eat this -- if you don't eat this you will never go to heaven. Don't eat this -- if you eat it you will go to hell." And about small things...

Do you know? In the Buddhist scriptures there are thirty-three thousand rules for a monk. Thirty-three thousand rules! -- even to remember them is impossible. Thirty-three thousand rules have to be followed to live. Just a small life and thirty-three thousand rules. You are bound to feel guilty. You will be found lacking in many rules; you will not be able to follow all of them -- and then hell is certain. And just think of hell. Your so-called saints have been very very imaginative about hell and heaven. They have created all kinds of tortures in hell. In fact, Adolf Hitler must have learnt from religious scriptures how to torture people. Adolf Hitler did not do anything new. He simply implemented what your saints have been saying about hell -- he created actual hell on the earth.

And think of your paradise: all kinds of pleasures. The same pleasures that your priests condemn you for enjoying here on the earth are available there. Here alcohol is sin, and in paradise, in FIRDAUS, it is the reward for the saints. And you need not go to a pub -- rivers of alcohol flow in heaven. Rivers! You need not drink, you can just swim. You can be drowned.

Here, to look at a beautiful woman is a sin, to be attracted to a beautiful woman is sin. And what are your saints doing in heaven? Enjoying beautiful women. Of course, in heaven those beautiful women have far more beauty than any woman can have on the earth. They are eternally young; they are stuck at the age of eighteen. You will not find any old woman in heaven -- I have not found. I have looked in all the scriptures: I have not yet found a single reference to an old woman. All are eighteen years, and centuries and centuries have passed but they remain stuck at eighteen years.

And they have golden bodies, they don't perspire. They don't need deodorants in heaven or perfume or cosmetics; there is no need. They have bodies of gold, their eyes are diamonds, they are eternally beautiful -- and they are available. But they are available only to the saints, mind you. If you are a sinner.... And who is a sinner? One who loved a woman on the earth is a sinner. And one who renounced all love, tortured himself in every way -- went to the Himalayas, slept on a bed of nails -- that is a saint.

I have heard about a great saint who died. And after one day his chief disciple also died -- the chief disciple could not live without the master. The disciple was very much exhilarated because he was being taken to heaven and he was thinking, "My master must be swimming in the rivers of alcohol, wine, and the most beautiful woman must have been given to him -- because he was such a great ascetic." And it was really so! When he reached, under a golden tree, leaves of gold and flowers of diamonds and emeralds, the master was sitting there naked, as he used to live on the

earth, and a very beautiful woman, a very improved edition of Marilyn Monroe, was hugging him.
The disciple simply fell at the feet of the master and he said, "My Lord, I knew it! that you would be rewarded. And why not? You have suffered so much in the world: you never touched a woman, you never looked at a woman, you never loved a woman. You escaped to the caves. But all that austerity is paid well -- now, for eternity, on and on...."
The master looked at the disciple and said. "You stupid. stop! You don't understand what is happening. This woman is not a reward for me: I am a punishment for her."

Your heavens and your hells are just imaginations of repressed people. But you have been taught in such a way, you have been brought up with such a stupid education, called 'religious education', that you live always in an inner conflict.
This inner conflict creates fear and greed in you, and then your fear and greed has to find some outlet. From where it finds it is irrelevant; if you stop one outlet it will come from another outlet. So rather than stopping outlets, please understand the root cause of it.
If you remain divided in yourself, if you remain split, if you can't accept yourself as you are, if you remain dominated by the priests and the politicians, you will remain afraid, trembling. They want you to remain in trembling, because only a person who is in deep trembling can be dominated, can be possessed, can be reduced to a thing, to a commodity.

The person who is in fear is ready to become a slave to anybody. The moment you drop all your fears... and they can be dropped because they have been artificially created. They have been imposed upon you, they are not part of your nature, so they can easily be shaken off. The moment you shake off all your fears, for the first time you will start existing as a single unit. You will be unitary, you will become an individual.

Remember the meaning of the word 'individual': one who is indivisible. That is the root meaning of the word 'individual'. You are not yet individuals. You will have to go into a kind of individuation. And the way to it means dropping all the false divisions that have been imposed upon you. Once you are an individual, all fears disappear.

AND I AM NOT SAYING that the disappearance of fear means that the bus driver will go on honking the horn and you will go on walking in the middle of the road. That is stupidity, not fearlessness. I don't mean by the disappearance of fear that a snake will pass just in front of you and you will not care -- that is stupidity again. There are fears which are intelligent. You have to jump out of the way of the snake -- that is intelligent; that fear is not a problem. That fear is helpful; it protects you, it is your friend.

But fears like the fear of touching your own navel, the fear of being in love, the fear of being alone, the fear of sitting silently unoccupied, or the fear of the crowd, or the fear of sitting in a small cell, or the fear of travelling in an aeroplane, or the fear of remaining in a constant paranoia that you are being persecuted, that the whole world is

against you -- all these fears will disappear. Abnormal fears will disappear; normal fears are perfectly okay.
I have heard:

Mr O'Hara indulged in a few drinks at the neighbourhood bar. "I'm not afraid of anything," he boasted.
"Oh, yeah," sang one of the inebriated customers.
"Oh, yeah! I have been through the hurricanes of Florida, the tornadoes of the Midwest the floods of the Mississipi, and the earthquakes of Los Angeles, and none of them scared me. Furthermore," he continued, after another sip from his drink, "I fought in World War II, the Korean war, and Vietnam, and nothing frightens me."
"O'Hara," wailed another drinking pal. "I just saw your wife coming down the street."
"Oh, no!" moaned O'Hara as he dropped to his knees and began to pray.

You may not be afraid of going into war, you may not be afraid of fighting with a tiger, but you are afraid of your own wife, you are afraid of your own husband, you are afraid of your own children, you are afraid of your own parents. This is pathological. But this is how we are living. All our relationships are based in fear. The husband thinks unless he makes the wife afraid he is not a real man. And the wife also thinks that unless she makes the husband afraid of her she is no more in power. It is all power politics!
And naturally the man is a loser, because the man has to fight in the marketplace -- so many competitors, so much competition, each is at the other's throat -- and by the time

he comes home he is tired from the whole day's battle. And the wife is fresh. The whole day she has really been waiting for the husband to come home. Now the husband is not in a position to fight. He is already tired, exhausted. He wants to rest and relax because tomorrow again the same fight has to begin in the marketplace. And the wife has been waiting the whole day -- her anger accumulating, her frustration accumulating, no outlet. She jumps upon the husband. Any slight excuse and the fight breaks out. The husband HAS to compromise.

And then the ways of the woman are very subtle. She will cry, she will weep, she may not cook the food, or she may put too much salt in it -- her ways are very very subtle. Now, after the whole day's conflict the husband does not want any more conflict; he is ready to say yes to anything. That's why almost every husband becomes a hen-pecked husband. It is very rare to find a husband who is not hen-pecked. That is the normal situation.

The police car turned the corner to discover a dishevelled little man crawling on the sidewalk. He was bleeding and his clothes were torn and he was almost in shock.

"Help me, officer," he pleaded.

The officer jumped out of the patrol car. "What happened?"

"I was beaten. She took all my money, my car too."

"Who?"

"That Amazon."

"You mean a woman did this to you?"

"Yes! "

"Can you give a description of this woman?"

The little man's dazed eyes looked up at the officer. "She is five feet ten and a half inches tall, weighs two hundred pounds, has blonde hair with a grey streak down the back, wears size ten shoes, and has a mole on her right shoulder."
"That's remarkable that you can give such an accurate description, down to her shoe size! How were you able to do it?"
The little man bowed his head. "She is my wife."

In the past, children used to be afraid of the parents. Now the wheel has turned full circle -- now parents are afraid of the children. In the past, the students used to be afraid of the teachers and the professors; now the thing has changed -- now the teachers and the professors are afraid of the students. But fear continues this way or that.
A man who understands himself, integrates himself, becomes an individual, w ill he free of fear. And not only will he be free of fear, he will not make anybody else afraid either.
That's why I say your saints are only so-called saints. They are not yet free of fear -- because they still go on making you afraid. The real man who is beyond fear is also beyond making other people afraid -- because to make anybody afraid is to poison his system. It is very inhuman.
I cannot make you afraid of anything. I cannot tell you that if you do a small thing you are going to hell. And I cannot make you greedy either -- because greed and fear are together. I cannot say to you that if you become sannyasins you wi!! go to heaven. All that I can say is: if you are an integrated individual you ARE in heaven. It is not a question of the future.

THIS VERY BODY THE BUDDHA, THIS VERY EARTH THE PARADISE.
There are no heavens and no hells, only two kinds of psychology. One psychology: that of the individual, integrated person. The other psychology: that of the split, schizophrenic person.

The third question

Question 3
YOU SAY THAT MIND IS A WRONG SPACE, AND ALSO YOU SAY THAT SCIENCE IS AN ESSENTIAL PART OF A NEW WORLD. CAN SCIENCE BE DONE WITHOUT MIND? LEASE EXPLAIN.

Werner Scholz,

THE REAL SCIENCE HAS ALWAYS BEEN DONE without mind. All that is great in science has come not through intellect but through intuition. All the great discoveries, all the great breakthroughs, have come from the beyond -- from Archimedes to Albert Einstein.

You know the story of Archimedes? The discovery happened when he was lying in his tub enjoying a hot bath, and suddenly in that relaxed state.... He was very much worried for days -- the king of the country had asked him a certain question. The king had a beautiful golden crown: he wanted to know whether it was made absolutely of gold o r

if there was some mixture? And he wanted to know without the crown being destroyed.
Now this was a puzzle "How to know it? -- how much is gold and how much is some other metal?" And he tried hard; he could not sleep for nights. And there was no hope of finding the solution. But it happened.
The tub was full . When he went into the tub, some water went out of the tub. And like a flash, a lightning flash, the idea came to him that "The water going out of the tub must have something to do with my weight." And the thing clicked. "Now if we put gold into a full tub of water, some water will come out. That water will have something to do with the quantity of the gold."
And he was so thrilled. He was naked -- he forgot all about nakedness, ecstasy was so much. He rushed into the streets shouting, "Eureka! Eureka! I have found it! I have found it!"

It was an insight, not an intellectual conclusion.

Do you know Albert Einstein used to sit in the tub for hours? -- maybe just because of Archimedes. One of the great Indian intellectuals, Doctor Ram Manohar Lohia, went to see him. He related the whole story to me. He was one of the most honest politicians this country has known, and a keen observer of things, a great visionary, a genius. He was also educated in Germany so he had many friends who knew Albert Einstein. Through some common friend, the meeting was arranged.

Doctor Lohia reached exactly on time, but Albert Einstein's wife said, "You will have to wait, because he is in his bathtub and nobody knows when he will come out."
Half an hour passed, one hour passed, and Doctor Lohia asked the wife, "How long does it take?"
She said, "It is unpredictable."
Doctor Lohia asked, "What does he go on doing, sitting in the bathtub?"
The woman started laughing. She said, "He plays with soap bubbles."
"For what?" Doctor Lohia asked.
And she said, "It is when playing with soap bubbles that he has always arrived at certain insights for which he has been thinking and thinking but was failing and failing. It is always in his bathtub that insights flash into his mind."

Why in the bathtub? You are relaxed, and relaxation is the basis of meditation. You relax -- when you relax, all tensions are dropped. Hot water, and the silence of the bathroom, and your aloneness.... And now in the West, bathrooms are being made so beautiful they are almost like temples. A few people have even started making their sitting-room in the bathroom. It is so beautiful -- one can relax, one can meditate. In that meditative mood, things happen.
Now Divya is taking a few interviews here of older sannyasins who have lived with me for years. She also wanted to take an interview of Vivek, and Vivek was worried how to give it -- because she only gets ideas when she is in the bathtub. Then there is flow.

So I said, "Don't be worried -- you call Divya and tell her to sit in the bathroom. Be in the bathtub and then you start talking."
But she could not gather courage.
The bathtub has always been a great provocator. All the great scientists of the world are agreed upon it. Sometimes working for years for a certain conclusion and not arriving at it, and then one day suddenly it is there... out of nowhere, from the beyond. You cannot say it is a conclusion; it is not a conclusion at all.

Werner Scholz, you ask: YOU SAY THAT MIND IS A WRONG SPACE, AND ALSO YOU SAY THAT SCIENCE IS AN ESSENTIAL PART OF A NEW WORLD.

Yes. Science is always out of meditation, not out of mind. And whenever something is out of mind, it is not science but only technology. Technology is a poor thing; it is not the insight, but the implementation of the insight. Technology is out of the mind, because mind ITSELF is a technological device, a biological technology.
All machines are out of mind, because mind itself is a machine. But no insight ever comes out of the mind, because no computer can ever give an insight. Insights come from the beyond. Mind is just the surface of your being; insights come from the center of your being. Meditation takes you to the center.
So there is no contradiction in my statements. When I say mind is a wrong space, I mean don't get identified with the mind. Don't just become your mind -- you are more, far

more than the mind. Mind is only a small mechanism in you: use it, but don't get identified with it. Just as you drive your car -- it is a mechanism, you use it -- you don't become your car. The mind is a machine inside you, but don't become identified with it, there is no need. That identification creates a wrong space.

When you start thinking, "I am the mind," then you are in a wrong space. If you know, "I am not the mind, but the master of the mind, I can use the mind," then mind is a good machine, of tremendous value. It can create great technology.

Science comes out of no-mind just as religion comes out of no-mind. The source of religion and science is not separate, it is the same source -- because both depend on breakthroughs, insights, intuitive flashes.

Technology comes out of mind, and religious technology also comes out of mind -- Yoga, mantra, yantra. Yoga means body postures which can help you to go deep inside yourself -- they are created by the mind. That is religious technology. That's why Yoga is not part of any particular religion. There can be Christian Yoga, there can be Hindu Yoga, there is certainly Buddhist Yoga, Jaina Yoga -- there can be as many Yogas as there are religions.

Yoga is just a technology. No machine is Hindu, no machine is Mohammedan. You don't go into the marketplace to purchase a Mohammedan car or a Hindu car. Machines are simply machines. Yoga is technology.

Mantra is technology, it is created by the mind. In fact mantra comes from the same root as 'mind' -- both come from the Sanskrit word MAN. One branch becomes 'mind',

another branch becomes 'mantra' -- both are part of the mind.
Scientific technology is created by the mind, religious technology is created by mind. All the rituals of religions -- temples, mosques, churches, prayers, scriptures -- these are all created by the mind. But the flash, the insight, Buddha sitting under the Bodhi tree.... When for the first time he became aware, totally aware, that was not anything out of mind. It was not part of mind, it was something beyond. It was something that has nothing to do with you, with your ego, with your mind, with your body. It is something pure, virgin, it is part of the eternity. In that moment when Buddha's mind was completely at rest, the beyond penetrated him. He became a god.
Of course, for seven days he remained silent. The impact was such that he could not utter a single word. And the storY says gods in heaven became very much disturbed, because it is very rare that a man becomes a Buddha, and if he remains silent then who will teach the millions of people who are blind and groping in darkness?
It is just a mythology, a beautiful story, but of significance and meaning. Those gods came, bowed down to Buddha and prayed to him, "Speak! Tell people what you have attained."
And when Buddha started speaking, then it was out of mind, then it was part of mind. The phenomenon itself had happened in silence, but then he had to use words. Those words belong to the mind.
What I know is beyond mind, what I say to you is through mind. My words are part of the mind, but my knowing is not part of the mind.

The fourth question

Question 4
WHAT IS HAPPINESS?

HAPPINESS IS THE OTHER SIDE OF UNHAPPINESS.
If you want to be happy, you will have to remain unhappy. The statement will look very paradoxical, but it is not. That's how life is. Only an unhappy person can be happy. Unhappiness creates the situation in which happiness can be felt.
If you have been ill for many months, then suddenly when you become healthy again you feel tremendously happy. And you have been healthy before illness for years and years, and you were never so happy, not at all; you had not even taken any note of it. Now you are happy that you are healthy.
Why? From where does this happiness come? It comes from your illness. Your illness created unhappiness, the background. Now you are healthy again and you can feel -- and you can feel only when something happens in contrast. When a poor man becomes rich he is happy, tremendously happy. But you don't see rich people happy. They ARE rich, so there is no point in being happy; they don't feel it at all. The richer you become, the less happy you are. If you become the richest man in the world you will forget all about happiness.
That's what is happening every day. Happiness is only part, like an island in the ocean of unhappiness.
I have heard:

Mr Jones cringed with pain as he listened to his son Junior practising the violin upstairs. "I can't stand it any more!" he cried to Mrs Jones. "One year of lessons, the best violin money can buy, and our son makes sounds like a cat being tortured."
"I know you are disappointed," said Mrs Jones trying to console her husband. "He will never be a virtuoso."
"He will never be a street player! They would throw garbage at him."
The following day, at the same time, a strange silence ensued. "That's funny," noticed Mrs Jones. "Junior always practises at this time."
A smile crept over Mr Jones' face. "Peace -- it's wonderful."
"What did you do?" asked his wife suspiciously.
"Very simple," answered Mr Jones. "If the U.S. government can pay farmers not to grow crops. I can pay my son not to play the violin."

Nobody is playing a violin in your house, nobody is making sounds like a cat being tortured, but you don't feel the peace. You don't say, "Peace -- it is wonderful."

Only the prisoner knows what freedom means. When he comes out of the prison and looks at the trees and the sun and the sky and looks at people and knows that there are no more chains on his feet, on his hands, he knows what freedom is. Soon he will forget.
You are not aware of your freedom -- or are you? Have you ever enjoyed your freedom? Have you ever danced because

there are no chains on your hands? Have you ever danced because you are not in a prison? Have you ever danced because you can see the whole sky, you need not look through the keyhole? No, you have never felt any happiness.

A very rich man once wanted to become happy. He had tried all kinds of ways but everything had failed. He went to many saints; nobody could help him. Then somebody suggested, "You go to Mulla Nasruddin. He lives in a certain town -- he is the only man who can be of some help to you."

The man went with a bag full of diamonds, and he showed the bag to Mulla Nasruddin who was sitting underneath a tree outside the town, resting under the sun. And he said, "I am a very miserable man -- I want happiness. I am ready to give anything for it, but I have not tasted even once what happiness is -- and death is coming closer. Can you help me? How can I be happy? I have all kinds of things that the world can give to me, yet I am unhappy. Why?"

Mulla looked at the man, and it happened so fast that the rich man could not understand what was happening. He just jumped on the man, took away the bag, and ran.

Of course the man followed, crying, shouting, "I have been cheated, robbed!"

Mulla knew all the streets of the town, so he was going zigzag, this way and that. And the rich man had never run in his life, and he was crying and tears were flowing down, and he said, "I have been robbed absolutely -- that was my whole life's earnings. Save me, people! Help me!"

And a crowd followed. And by the time they reached Mulla, the Mulla had come back to the place where the rich man had found him. The rich man's horse was still standing there, Mulla was sitting under the tree. The rich man was crying, breathing hard. And Mulla gave the bag back to him.
The rich man said, "Thank God!" And such tears of joy, and such peace.
Mulla said, "Look, I have made you happy. Now you know what happiness is? This bag has been with you for years and you were unhappy. It had to be taken away from you."

Happiness is part of unhappiness. That's why happiness should not be the goal of your life, because if you want happiness you will have to remain unhappy. The unhappier you are, then only a few moments, few and far between, will be those of happiness.
The goal is not happiness, the goal is bliss. Don't ask me, "What is happiness?" because that shows you are searching for happiness. If you have come here in search of happiness, you have come to the wrong place. Go to Mulla Nasruddin.
My effort here is to create bliss, not happiness. Happiness is worthless: it depends on unhappiness. Bliss is transcendence: one moves beyond the duality of being happy and unhappy. One watches both -- happiness comes, one watches and does not become identified with it. One does not say, "I am happy. Peace -- it is wonderful." One simply watches, one says, "Yes, a white cloud passing."

And then comes unhappiness, and one does not become unhappy either. One says, "A black cloud passing -- I am the witness, the watcher."
This is what meditation is all about -- just becoming a watcher. Failure comes, success comes, you are praised, you are condemned, you are respected, you are insulted -- all kinds of things come, they are all dualities. And you go on watching. Watching the duality, a third force arises in you, a third dimension arises in you. The duality means two dimensions -- one dimension is happiness, another is unhappiness. Watching both, a depth arises in you -- the third dimension, witnessing, SAKSHI.
And that third dimension brings bliss. Bliss is without any opposite to it. It is serene, tranquil, cool. It is ecstasy without any excitement.
And I cannot define what happiness is, because it depends on what kind of person you are. What is happiness to you may be unhappiness to your brother. What is unhappiness to you may be happiness to your neighbour.

Four women sat for hours under the hairdryers at the beauty parlour. After exhausting their gossip, they turned to philosophy. The first lady said, "Happiness is when my husband brings home his paycheck."
The second lady stated, "Happiness is gambling in Las Vegas and winning."
The third lady commented, "Happiness is vacationing without my husband or my children."
The fourth lady concluded, "Happiness is eating without worrying about calories."

Upon eavesdropping, one hairdresser whispered to the other, "Happiness is not having to listen to these cackling hens."

It depends. Your happiness is your idiosyncrasy; it may be unhappiness to somebody else. It has no truth about it; it is only your dream. And you can have any dream you like. To somebody power is happiness; to somebody money is happiness; to somebody else money is misery -- he escapes, renounces the money; he escapes from all power, goes to the jungle. To somebody, people are happiness; to somebody, aloneness. It depends on you.
But I am not interested in happiness at all. Because basically it has to depend on its opposite -- and anything that depends on its opposite keeps you divided. And to live divided is to live in hell.
I would like you to attain something which is not dependent on its opposite -- in fact, which has no opposites to it. Bliss has no opposite to it. And to be blissful is to have arrived home: one becomes a Buddha -- serene, calm, cool, quiet, and yet utterly blissful.

The last question

Question 5
IN YESTERDAY'S LECTURE YOU SAID PEOPLE ARE TOO SERIOUS, AND THE TOO-SERIOUS PEOPLE ARE ILL. I FEEL MYSELF TO BE TOO SERIOUS. AROUND A GROUP OF PEOPLE LAUGHING AND JOKING, A LOT OF THE TIME I JUST SIT THERE, NOT FINDING THE SITUATION VERY FUNNY AT

ALL. IT MAKES ME FEEL OUT OF IT AND UNCOMFORTABLE. I AM SICK OF MY SERIOUSNESS AND WOULD LIKE TO BE ABLE TO LET GO MORE. AM I VERY ILL?

Anutosha,

SERIOUSNESS IS PART OF THE EGOISTIC MIND. The ego has to remain very serious; it has to pretend that "I am not ordinary, I am special. These ordinary people are laughing and joking; these ordinary people live an ordinary life, mundane. I am a holy person. I am not interested in mundane things -- my interest is in truth, in God, in enlightenment."

These are ALL ego trips. Ego is serious, and ego always accumulates much knowledge to pretend solidity. Ego is always accumulating more and more knowledge. The ego is incapable of enjoying life -- because whenever you enjoy, ego disappears. Joy and ego cannot exist together. The ego can exist only when you are keeping a very long face, not enjoying, and saying, "It is not worth it. It is below me."

That's what is happening to you, Anutosha. You ARE seriously ill. Drop this knowledgeability and drop this holier-than-thou look. Meet and mix with people, enjoy small things. Laugh, joke, love -- small things! And if you are without any egoistic structure around you, those small things start becoming great splendours.

If you are too full of knowledge, too much piety, too much holiness, too much religiousness, you will remain closed. Then nothing will ever surprise you, because you cannot

allow anything to surprise you. How can you allow anything to surprise you? That will show your ignorance. See small children: they are surprised by everything, they are wondering at everything. The butterfly, the flower, the leaf falling from the tree -- and look at children, how full of wonder, full of awe their eyes are. And how innocent and how transparent and how open they are. That's why they go on asking questions about this and that -- about everything they are questioning. Their questions are tremendously beautiful. They are simply saying, "I don't know, and I want to know." Their life is that of inquiry.
The egoistic person cannot accept that he does not know.

When I was a student in the university I had a professor. You mentioned any book and he would say, "Yes, I have read it." So one day I mentioned three books which don't exist; the authors have never existed. And he said, "Yes, I have read them, they are beautiful books."
I asked then, "From where did you get them?"
He said, "From the library."
I said, "You come with me."
He said, "What do you mean?"
I said, "I would like to see these three books"
Now he became a little hesitant. On the way to the library, he said, "It is many years since I read them."
I said, "Are you certain you have read them?"
He said, "Yes." But now the yes was not very certain. By the time we reached the library, he said, "Listen, in fact I have not read them -- I have just heard about them."
I said, "That will do. You come in the library -- we have to find those three books." And we searched, and of course we

could not find them. And the librarian said, "But these books have never been here, and I have never heard about these authors either."

And I told the professor, "Please remember: never again say yes, that you have read this book, if you have not read it -- because all these three books are invented. they don't exist. You have been caught. But for two years I have been listening to your..." Whatsoever you mentioned, he had read it. He was incapable of saying "I don't know."

This is a kind of serious illness.

Anutosha, laugh with people -- life is full of surprises. There is so much to know. And there will always remain so much to know -- no one has ever known everything. Drop this attitude of knowledge.
And don't think yourself special. Nobody is special, because everybody is special. Nobody is extraordinary, because everybody is extraordinary. And each moment of life is so full of the unknown that if you are alert and open, you will be surprised at each step. And when you are surprised at each step of life, and each moment brings new surprises, your life becomes a dance, a song, a celebration.

A man was asked by his wife to buy a live chicken for a special dinner. He bought the chicken and was on his way home when he remembered that he did not have his house-key and his wife would not be there for a few hours.
He decided to pass the time by going to a movie. In order to get into the cinema, he stuffed the chicken into his trousers.

He sat down and began watching the movie. It fascinated him so, that he did not notice the chicken sticking its head through his fly.
Two women were sitting next to him and one of them nudged the other. "Look," she said. "Look at that thing there sticking out of the man's pants."
The other replied, "If you've seen one, you've seen them all."
The first one said, "Yes, but this one is eating my popcorn!"

Philosophia Perennis, Vol 1

Chapter #10

Chapter title: Bliss Beyond All Duality
30 December 1978 am in Buddha Hall

The first question

Question 1
OSHO, I HAVE FALLEN IN LOVE WITH YOU. WHY?

Larry Obenfeld,

I AM SORRY, YOUR QUESTION IS UNANSWERABLE. This is the only question which cannot be answered -- hence the beauty of it. Whenever you come across a question which is unanswerable you are very close to God.
Love is a mystery, not a problem. It can be lived but it cannot be solved. In fact it is not a question, that's why it

cannot be answered. You can make a question out of it, but your question remains just a linguistic formulation of something which can never be reduced to a question.
Love has no motive, love simply is. Love is absurd, meaning- less, purposeless. And that's why it is so beautiful. It is not a commodity, it is not a thing of the world. It is something from the beyond, it is a visitor from the beyond. So we cannot find any reason for it.
If you can find any reason for your love then it is not love; then it must be something else. If you can answer why, that will simply mean it was something else, not love.
Love is the purpose of all, hence love itself cannot have any purpose. Love is the end of all; everything else is a means towards love, hence love cannot be a means to something else. It is the ultimate value.
But the question arises because the mind knows only how to create questions. It can't accept something which is a mystery. The mysterious creates fear in the mind, because the mind cannot manipulate it. The mind starts raising questions, a thousand and one, and the mind will not feel at ease unless those questions are answered. If those questions are not answered then the mind has the tendency to deny the whole phenomenon itself. Then the mind will say, "If the why cannot be known, then love cannot be."
Mind believes only if it is capable of manipulating some thing. That's why mind goes on denying God -- because God is nothing but the very essence of love. And mind goes on denying love, and mind goes on denying beauty, and mind goes on denying everything that comes as a mystery. Either the mind has to reduce it to knowledge... and if the mind feels impotent to reduce it to knowledge it starts

denying it: "There is no God, there is no love, there is no mystery."

The mysterious is frightening, because the mysterious is vast. And the mind feels lost in the mysterious. That's why in all the languages the expression exists: "falling in love." It is a condemnation from the mind. The mind is saying, "You are falling. You are going lower than yourself. You are moving into something which is not true, because it cannot be formulated in clearcut concepts. You are falling into something vague, something cloudy; you are becoming a chaos. Avoid it."

Mind always says, "Avoid love." And that's why in the world you find so little love -- because the world is full of mind. We teach mind. From the very childhood, from the kindergarten to the university, we go on teaching mind, and we avoid the heart. We have learnt the ways to bypass the heart completely -- because the heart is the door of the mysterious where whys cannot be answered.

And if a man has avoided the heart he has avoided all the joys of life. He has avoided his own interiormost core, his interiority. He has avoided his subjectivity. He has avoided the greatest experience that life makes possible: the experience of love.

Obenfeld, please drop the why. If you have fallen in love, go on falling more and more. There is no end to it; it is a bottom- less abyss -- the more you fall, the more you become able to fall further. And the deeper you have gone into the abyss, the greater and greater the mysteries that become available. Then life is a poetry, not a prose. Then life is not a noise but a melody. Then life is not matter but God.

But slowly slowly all whys, all hows will disappear. You will live in the is-ness of the moment. Your life will have a tremendous presence, but no answers. You will know what life is but you will not have any knowledge at all. Knowing is one thing, knowledge another. Love is a phenomenon which can be experienced -- knowing is possible but knowledge is not possible. It cannot be communicated in words. It remains such a deep taste in you, you cannot bring it into any verbal communication. If somebody asks you why, you will be at a loss. But you can ask -- there are so many lovers here. Each of my sannyasins is a lover. It is not the relationship between a teacher and a student: it is a love affair between a Master, and D stands for the it "the mad game". M stands for Master, and D stands for the disciple: Master And Disciple game. k is a mad game, utterly mad.

You ask my mad people. You can ask Vivek -- for two lives she has been falling in love; this is her second life with me. You ask her why, and it will be impossible to answer. She can cry or she can laugh or she can dance, but she cannot answer why -- because there is no why in it. Love simply happens, it is a happening. If you do it, you can answer the why. But you are not the doer. You are just a host to something from the beyond -- a guest comes from the beyond and knocks on your doors: how can you answer why? You have never known him before. And even if you know now, it is so overwhelming that all words are inadequate. Tears can say something, maybe, perhaps -- or a dance or a song or a hug. But words are very inadequate. Words are meant to be for the mundane life of the market-place. You cannot use them in love and you cannot use

them in prayer, and you cannot use them whenever and wherever the unknown is felt. When you come to the boundary of the known and the unknown, words start disappearing from you like dead leaves falling from the tree. And a totally new experience evolves -- a wordless experience.

You are asking the question because you must be feeling a little frightened. It is frightening -- because in love you will not be in control any more. k is frightening, because in love the ego will disappear. It is frightening because you will have to die. Love requires that much sacrifice. But it is worth it, be- cause through death is resurrection.

Die in love, and you will be born as love. And you will never again be the same, and the world will be totally different. The same world will be so full of God if you are full of love. I teach love: love is my message. But the way to teach it is not by talking about it. I exist here as love, and that becomes a catalytic agent and something is triggered in you and some- thing starts growing in you: you become pregnant.

And when a woman for the first time becomes pregnant she is very afraid, and she feels many pains and many agonies and the weight. And something so totally new is happening... she does not know where she is going and what is going to happen. A new life is being born.

In love you become pregnant. A new spirit is being born, and in the beginning it is heavy. And in the beginning it is so new that you would like to escape from it. But never escape love, because love is the temple of God. When it happens, let it happen -- help it to happen. Even if you have to die and disappear into it, die and disappear. Accept the

challenge, rise to the challenge. And for the first time you will have something valuable in your life, something of the divine fragrance.

But I cannot answer why you have fallen in love. I am in love with existence, I am in the state of love. It must have created some parallel phenomenon in you. It must be something not like cause and effect, but what Carl Gustav Jung has called "the law of synchronicity".

It is said that if in a small room you play on one sitar and another sitar is just put in the corner of the room, when you start playing on one sitar the other sitar will start responding. It will vibrate, its strings will start dancing. You are playing on one sitar, the other is not even touched, but your playing on the sitar... and something has moved in the other sitar. It is not a cause and effect relationship, it is synchronicity.

I am love: if you come close to me, something will start dancing in your heart. Allow it. Your society is against it, your education is against it, your very life up to now has been against it. It will be difficult to take the first steps -- but those steps HAVE to be taken, otherwise you will miss the glory of existence, the splendour of existence. Splendours are revealed only to lovers. A real disciple is in love.

Rather than asking why, Obenfeld, take a jump. Be coloured in my colour, become part of this growing commune, become part of this tidal wave, and it will be very easy for you to reach God. Alone, it is difficult. When many are moving, it becomes easy -- they support each other.

Sannyas is nothing but an effort to create a mystery school where people can Support each other on the way. The journey is arduous and long, and the goal is far away and there are a thousand and one hazards on the way and pitfalls, and one can go astray any moment. And the higher you move, the more difficult it becomes. Even breathing becomes difficult. And the higher you move, the greater is the danger of falling.
But if many are moving they can hold each other, they can support each other.
You have fallen in love with me: rather than asking why, go deeper into it. Know its depths -- they will not answer your question but they will dissolve your question. That experience will not become knowledge, but that experience will make you more innocent.
Real experiences always make you more innocent rather than making you more knowledgeable. Problems are not solved here but dissolved.

The second question

Question 2
MOST OF US HAVE ONLY KNOWN PYTHAGORAS FOR HIS THEOREM ABOUT RIGHT-ANGLED TRIANGLES: THE SQUARE ON THE HYPOTENUSE IS EQUAL TO THE SUM OF THE SQUARES ON THE OTHER TWO SIDES.
DOES IT HAVE ANY MYSTIC SIGNIFICANCE?

Anurag,

BECAUSE OF THIS THEOREM, and only because of this theorem, Pythagoras has been misunderstood down the ages. In the West, people have completely forgotten that he was a Buddha. They think of him only as a great mathematician. In the history books he is mentioned as a mathematician. In the schools and the colleges and universities he is remembered only because of this theorem. This theorem proved very fatal. If he had not discovered it, it would have been far better -- he would have been known as a mystic. And as far as the theorem is concerned, somebody else would have found it. These things cannot wait for long. It is said that any scientific discovery is BOUND to happen -- it may take a few years more or less. Even Albert Einstein's theory of relativity, such a complex phenomenon -- now it is known perfectly well that if Einstein had not discovered it, then too within two or three years somebody else would have discovered it. Why? Because science is more or less a collective phenomenon. Religion is individual, science is social. Religion has no tradition, science is a tradition. If Edison has happened then something else which will take Edison's discoveries further is bound to happen. If Newton has arrived then Einstein is a must. It is the world of cause and effect... one thing leads to another.

But in the world of religion there is no tradition possible. If Buddha had not happened, there was no necessity that somebody else would have discovered what he discovered. If Jesus had not happened, there was no necessity that somebody would come upon the same door as Jesus came upon. It is individual, utterly individual -- that is the beauty of religion. It is not a social effort.

Science can go on and on; it depends on the past. Religion does not depend on the past. Without Newton there would have been no Einstein; Newton has to be there as a necessary link. But without Krishna, Buddha would have been there -- there is no necessary link. I could have been here without Buddha ever having been there in the past -- there is no necessary link.

Religion is going inwards to your own core. Science is going outwards to see the laws of nature; they are available to everybody, so it is only a question of sooner or later. Every scientific discovery is bound to happen.

But Pythagoras got lost because of this theorem -- he became too much identified with it, he became known as a mathematician. And his reality was not that of a mathematician; it was just a hobby. Mathematics was just a hobby for him, just as playing on the flute was a hobby for Krishna. It is good that people have not forgotten that he was a mystic; it is good that people don't remember him only as a flute-player.

But that is what happened to Pythagoras. It happened be cause of the West. The Western mind pays more attention to anything that can be used in the outside world. His theorem was meaningful; without his theorem something very essential would have been missing in the world of geometry. He fulfilled the need.

In the West it is thought that basically he was a mathematician, and mysticism was just his eccentricity. Just the reverse is the case: mysticism was his soul, mathematics was just his hobby. And there is no mystic significance in it.

Moreover, I don't understand much about geometry. All that I have understood from the Pythagorean theorem is this:

Once there was a very rich Indian chief who had three wives. By some strange coincidence, they all became pregnant at the same time. So when the time came for them to bear the fruits of his labour, he decided that something a little novel was in order.
He placed the first wife in one tepee on an imported lion skin, the second in another tepee on an imported tiger skin, and the third in another tepee on a hippopotamus skin. Now the first wife gave birth to a little baby boy. "Wonderful! He will grow to be a great warrior." The second gave birth to a little baby girl. "Terrific! Another squaw and earth-mother for the tribe." The third gave birth to twins. This only goes to prove that the squaw on the hippopotamus is equal to the sum of the squaws on the other two hides.

More than that I don't know about Pythagorean geometry, the theorem.

The third question

Question 3
IT IS WRITTEN THAT THE TREE OF KNOWLEDGE WAS PART OF CREATION, AND ADAM AND EVE WERE FORBIDDEN TO EAT ITS FRUITS.
WHAT HAPPENS WHEN ONE MAN BECOMES ENLIGHTENED?

HOW DOES HE USE THIS TREE AND ITS FRUITS?

Madhumati,

IN THE GARDEN OF EDEN there were two trees -- special trees. One was known as the tree of knowledge, and God had forbidden Adam and Eve this tree -- the tree of knowledge. The fruit of it was not to be eaten.

There was another special tree; it was the tree of life. That too God had told Adam and Eve not to eat from. But they never bothered about the tree of life; they became interested in the tree of knowledge.

This parable is beautiful -- remember, this is only a parable, of great significance. It has nothing to do with God, Adam and Eve. It has something to do with YOU.

We ARE in the Garden of Eden and there are two trees: the tree of life and the tree of knowledge. And everybody is interested in the tree of knowledge; it is very rarely that a person becomes interested in the tree of life. Whenever a person becomes interested in the tree of life he becomes a Buddha, a Jesus a Mahavira, a Mohammed. But very few people ever become interested in the tree of life.

For example, the first question -- Larry Obenfeld asked, "I have fallen in love with you. Why? " This is moving towards the tree of knowledge. 'Why' is the way. He cannot stop with love; the 'why' has to be asked. If you stop with love you will eat from the tree of life -- because love is life. If you ask why, you have moved away from the tree of life towards the tree of knowledge.

And even if you come to know why, it is all futile -- it is not going to nourish you. You can know as much as there

is; a single human brain can contain all the libraries of the world -- that is the capacity of a single human brain -- but still you will not have known anything really. You will not have lived.
The parable is a symbolic expression: it is our story. When you see a roseflower, rather than going close to it and touching it and smelling it and dancing around it and being with it in deep prayer, love, meditation -- you ask questions: "From where does it come? What kind of rose is this?" You start comparing it with other roses that you have seen in the past -- bigger, smaller, more beautiful, less beautiful. Immediately, the moment you see the rose, you start moving towards the tree of knowledge. You don't live the experience. You don't dance the rose, you don't feel the rose.
In Zen they say that if you want to paint bamboos, then go and first become a bamboo.

Once a Zen Master sent his disciple -- he was a great painter, the disciple was also a great painter -- and he told him to go to the forest and be with the bamboos and become a bamboo. "And when you have become a bamboo then come and paint, because before becoming a bamboo, whatsoever you paint is going to be basically wrong -- because you don't know the bamboo from the inside."

That is the difference between a painting and a photograph. The photograph shows only the circumference, the bamboo from the outside. And if the painter also shows the bamboo from the outside, then what is the need of the painter? The

camera can do far better, more efficiently, faster and more quickly.
But the camera will never be able to replace the painter, because one thing the camera can never do: it cannot become the bamboo. The painter can become the bamboo.

The disciple went to the forest. For three years nothing was heard about him. Then the Master became worried: "It is too long." And the Master was getting old, so he sent a few people to search for him: "Where is he?" And he told the people, "Look wherever you find bamboos -- look. He will be found somewhere as a bamboo."
And he was found as a bamboo -- he was standing amongst many bamboos. It was a beautiful morning, it was windy and the bamboos were swaying and he was swaying with the bamboos. The people who had gone to look for him were mystified. They could see that he was no more a man; he had completely forgotten himself. He was a bamboo -- he was drinking the sun as a bamboo drinks. He was standing in the mud, his feet were almost like roots, and he was swaying.
They had to pull him up, they had to take him out, they had to force him to come to the Master. The Master had a look at him and he said, "Absolutely right. Now you paint -- now you will be painting real bamboos. You have not only seen bamboos from the outside, now you have known them from the inside too. And that is real knowing: that is live knowing."

Adam and Eve became interested in the tree of knowledge, just as we all become interested in the tree of knowledge.

Look at small children -- they immediately ask questions: "Why? Why is it so?" Adam and Eve again, moving towards the tree of knowledge.
You can go on eating from the tree of knowledge, but it is not going to nourish you and it is not going to fulfill you. You will be full of rubbish -- because knowledge is information, it is not experience. And only experience liberates. In fact only experience makes you a knower.
To be knowledgeable is one thing, to be a knower totally another. The modern philosopher is knowledgeable; he eats from the tree of knowledge. The Pythagorean philosopher, Pythagoras' concept of the philosopher, is that of a seer, a knower. He meditates, and slowly slowly drowns himself into existence. He becomes part of the whole, he becomes one with the whole, and then there is a knowing of a totally different kind, qualitatively different.

You ask me, Madhumati: IT IS WRITTEN THAT THE TREE OF KNOWLEDGE WAS PART OF CREATION, AND ADAM AND EVE WERE FORBIDDEN TO EAT ITS FRUITS.
WHAT HAPPENS WHEN ONE MAN BECOMES ENLIGHTENED?

If you eat from the tree of knowledge you will never become enlightened. You will collect much information, maybe even about enlightenment and about enlightened people of the past, but this will not be your own understanding; it will not arise out of you. It will not be your own awakening.

But if you eat from the tree of life, if you experience life and love and joy and sadness -- the bitterness and the sweetness, all -- if you experience life in its totality, in its heights and its depths, the valleys and the peaks, the dark nights and the sunlit days, agonies and ecstasies... if you experience life in its totality, you will become enlightened. It is only life lived totally that brings enlightenment.

And when you become enlightened, you become a tree of knowledge yourself. But nobody becomes the tree of knowledge by eating the fruit of the tree. One becomes the tree of knowledge by eating the fruit of the tree of life. Buddha spoke for forty-two years. The day he became enlightened, he became himself the tree of knowledge.

Now if you come to a Buddha, don't go on eating the fruits that are available. Each enlightened person is a tree of knowledge -- rather than eating the fruits, which are sweet and delicious, try to live Buddhahood. Rather than collecting information from the Buddha, imbibe his spirit.

Many times people come here, and whatsoever I say, they start taking notes -- particularly Indians. One doctor used to come, and he would be continuously scribbling and scribbling. I called him, I asked him, "What are you doing? " He said, "Whatsoever you say is so beautiful that I have to write it just in case I forget."

Now this man is eating fruits, collecting information. He is completely missing me! He is not even attentive to what I am saying -- he is more interested in writing it, memorizing it. He will not even understand what is being said, because to understand it you have to be totally attentive, you have to be in tune with me.

This is not a question of verbal communication: it is a question of non-verbal communion. And then you imbibe the spirit. That's why I say again and again that a real disciple is a cannibal -- he eats the Master, drinks the Master, he becomes drunk. He goes on receiving the energy.

The transfer has not to be of knowledge but of energy. The transfer has to be of light. It is beyond scriptures. What I say, if you remain only with that, you have collected many beautiful fruits -- but you are doing what Adam and Eve did.

And who is this serpent? It represents your mind. Your mind is curious, your mind is continuously hankering for more information. Your mind is the snake. Your mind persuades you, seduces you and tells you, "Eat as much as you can of the tree of knowledge -- because the more you know, the more godlike you will become."

But to become godlike is one thing, to become God is totally another. When you can become gods, why become godlike? That is a very poor substitute. When you can become a seer, a knower, why become knowledgeable? When you can become a Buddha in your own right, why be settled with anything lower than that? Why be satisfied with anything lower than that? Taste it yourself! And then the same tree that is the tree of knowledge can become the tree of life.

Buddha has said: "Buddhas only point the way -- you have to walk."

Zen people say: "Fingers pointing to the moon." Don't become too much interested in the fingers; forget the fingers and look at the moon. The man of understanding

will look at the moon and will forget the finger. And the man who is not alert, aware, conscious, will start chewing the finger and will forget all about the moon.
That's how a pundit is born -- a knowledgeable person, a scholar. Scholars are the most stupid people on the earth. Of course their stupidity is very scholarly; it is decorated with great knowledge. They can quote the Koran and the Bible and the Gita -- they know all that has been known, and they know nothing at the same time. Deep down they are just empty, hollow.
If you become too much interested in knowledge you will remain empty and hollow and poor. Become interested in life! -- living is the real thing. Don't go on collecting information about what meditation is: meditate! Don't go on collecting information about what dancing is -- there are encyclopaedias on dance, but the whole encyclopaedia is utterly meaningless if you don't dance yourself. And if you carry those encyclopaedias they are a great burden. Even if it is the encyclopaedia on dance, if you carry it the very weight of it will not allow you to dance, will be a hindrance.
Throw all those encyclopaedias! And people have become walking encyclopaedias. Unburden yourself from knowledge and start living. And when you start living, then ordinary things are transformed into extraordinary beauty. Just small things -- life consists of small things -- but when you bring the quality of intense, passionate love they are transformed, they become luminous.
The man who becomes enlightened becomes himself the tree of knowledge. Beware of the Buddhas. That's why Buddha says: "If you meet me on the way, kill me!"

Beware of the Buddhas. The last thing that Zarathustra said to his disciples was: "Beware of me!" He was leaving for the mountains, to disappear and die in the mountains; in the silence, in the eternal virginity of the mountains he was going to die. He had lived beautifully, a long life. Now he wanted to have a beautiful death in the valleys surrounded by the mountains, with the sound of running water and birds and flowers and the fragrance.
The disciples asked, "Your last message, Master?"
And he said, "Beware of me."
That has been always the last message of all great Masters. When Buddha was leaving his body, Ananda, his chief disciple, asked, "Bhagwan, what is your last message?"
He opened his eyes and said, "Be a light unto yourself. Forget all about me: be a light unto yourself."
Live, dance, love, be. And if you have to learn anything from a Buddha, from anyone who has become awakened, learn this: forget the fingers and look at the moon. The moon is life, the fingers are just knowledge.

The fourth question

Question 4
AFTER NEARLY THREE MONTHS, I AM STILL THINKING ABOUT TAKING SANNYAS AND DON'T UNDERSTAND WHY I HAVE SUCH RESISTANCE TO IT WHILE IT SEEMS SO EASY FOR SO MANY OTHERS. CAN YOU SAY SOMETHING ABOUT THIS?

Carol Baker,

WE WILL HAVE TO GO DEEP INTO THIS PROBLEM. You have become incapable of willing; you have forgotten how to will on your own. And this happens to almost everybody in this world. From your very childhood, parents start deciding for you -- they don't allow you to decide. They don't allow you to will on your own: they will for you, they think for you, they decide for you.

And I can understand. The child is helpless -- it is bound to be so, the parents have to decide for him. Otherwise the child will not survive. It is the obligation of the parents to think, will and decide for the child. But there is another obligation also, which all the parents down the ages have remained oblivious of -- and the other is far more important.

When the child has become capable of deciding, willing, thinking, they should relax with him. They should allow him to decide on his own -- they should help, in fact they should support, provoke, they should tempt the child, to think on his own.

But no parents do it. They enjoy the idea that the child is still dependent on them, they enjoy the idea that the child is obedient. They enjoy the idea that the child always looks up to them -- it is very ego-fulfilling. They fulfill the first duty, which is necessary -- but they never fulfill the second necessity, which is far more important.

If the parents really love the child they will be very alert. The moment they see that the child can decide about something on his own, they will leave the child alone. They will not enforce anything upon him.

But this does not happen. This society is very ill -- and the reason for its illness is because nobody is ever allowed to

will and think on his own. So everybody is looking for somebody to be ordered by.

"For three months," you say, Baker, "I have been thinking and thinking about taking sannyas." For three months? You can go on thinking for three years and three lives -- but you have forgotten how to think, and you don't know how to take a step into the unknown. You have not been supported in your childhood to will, to experiment.

Even if sometimes the experiment takes you into errors and mistakes, then too it is worth it -- because one learns only through errors. There is no other way of learning, there is no safer way of learning. Learning comes only through this dangerous path: you have to try and experiment. Remembering always, whatsoever you are doing may be wrong -- there is no guarantee.

How can the new' be guaranteed? And your parents are not here, and your teachers are not here, and your priests are not here, and your so-called leaders are not here. You are left alone here, in a very new situation, and you don't know what to do. You have never tackled, it seems, any problem on your own.

This is what Thomas Hanna has called "the state of a humanoid". Very rarely will you find a human being in the world. The people who are known as human beings are humanoids. A humanoid is a person who has never been allowed to will on his own and has become crippled, paralysed, and is always in search of somebody to command him.

The humanoid is a person who is always seeking some tyrant -- who needs a tyrant to say what to do and what not to do, who is always seeking a leader, who is always

seeking a state of slavery where he can throw his responsibility of thinking. Thinking is a burden to a humanoid; it is not a joy, he is not exhilarated by it. He feels anxious. He cannot take any decision, he is afraid he may go wrong.

A humanoid is a person who has not really become a grownup. And that's what the whole world is full of: humanoids. Nobody is really a grown-up person; everybody is seeking a father figure.

Stand on your own feet. And I am not saying take sannyas or don't take sannyas. Who am I to say? Stand on your own feet: meditate over it. And there is nobody else to order you. Take the whole responsibility on your own shoulders. That's what being grown-up means: "I take the responsibility. I go into this experience, knowing fully that I may be moving in a wrong direction or I may be moving in a right direction -- who knows?" It is always a perhaps. And the humanoid is very much afraid of the perhaps. He needs guarantees; he is always looking for somebody to say it is so. And then he can go to foolish extremes -- he can consult tarot cards to decide what to do and what not to do. He can go to Sona, or he can go to an astrologer or a palmist. But he wants somebody else to decide for him. He wants to throw the responsibility on somebody else -- if something goes wrong he can always say, "What can I do? That tarot reader was wrong. What can I do? That palmist was stupid."

You want somebody else to take responsibility for your life. Then how are you going to grow? And how will you become a freedom? You will remain encaged.

Drop this state of being a humanoid. And the only way to drop it is to start willing on your own, deciding on your own. And whenever you make some mistake, take the responsibility. And there is nothing wrong in making a mistake. It is only by committing mistakes that one knows what is right. By knowing the false, one knows what the true is. By falling again and again one knows how not to fall. By going astray again and again one comes to recognize how not to go astray again. There is no other way.

But you have been brought up with a wrong conditioning -- and everybody has been brought up in that way. Your parents, your teachers, your leaders, your priests, are humanoids -- because their parents, their teachers and their priests were humanoids, and so on and so forth... you can go back. And every humanoid turns other people into humanoids.

When a child is born to you, you will make the same mistake that your parents have made with you. You will not allow the child to function on his own. Otherwise, you will be surprised -- children are so intelligent. Yes, they need your guidance and they need your help -- they are helpless, but they are utterly intelligent too. So the parent has to be very very alert how far to help and when to stop helping. It is good to hold your child's hand when he is learning to walk, but don't go on holding his hand for his whole life. And this is what is happening psychologically. Even if your parents are gone, you are still walking with your hands in their hands; you are still leaning, clinging to them. And if you cannot find your father you immediately go to the priest. It is not accidental that you call the priest 'father'. He

is not a father at all, particularly the Catholic priest -- it is so stupid and foolish to call him a father. What kind of father is he? He is a celibate monk! How can he be a father? But you call him a father.

You call God also 'father'. And where is the mother? In your whole trinity not a single woman: God the father, Christ the son, and the Holy Ghost... unless the Holy Ghost is a woman. Or maybe the whole trinity is just gay.

Why do you call God 'the father'? A search, a deep psychological search, to have a father who is always there protecting you, safeguarding you, guiding you, sending commandments: do this, don't do that. You can rely on him -- and the more you rely on him, the less you are.

And the tendency has become so deep-rooted, you have become so habituated to it that you are not even aware of what you are doing. This bondage has to be dropped. And that's what sannyas is all about! It is not a new prison. I am not here to function as your father.

Do you remember one very strange statement of Jesus? Christians don't pay much attention to it -- in fact they feel embarrassed. Jesus said to his disciples, "Unless you hate your father and your mother, you cannot follow me." Does not look like a Jesus statement -- a man of love, of tremendous love, who says, "God is love," who teaches love, is saying, "Hate your father and your mother -- only then can you follow me."

If you show it to a Christian priest, he feels embarrassed. I have done it many times, and they feel very embarrassed and they want to get out of it somehow. But you cannot get

out of it: it is there. But it is a tremendously significant statement.

Jesus does not mean your actual father or your actual mother, but the psychological search for the father and the mother. The psychological search to depend on something or somebody -- that has to be dropped. You have to start hating this dependence, you have to start hating this slavery.

But if somebody helps you to drop this slavery you will fight with him -- because you think this slavery is something very valuable.

You fought with Jesus, you fought with Socrates, you are fighting with me. And the only thing that is disturbing you is that I am trying to take all the chains off you. But you don't think those chains are chains -- you think they are great ornaments, golden, very valuable, that if they are taken you will be naked, you will be poorer. This is the state of a humanoid. And each humanoid has to become a human being.

Each child is born as a human being but the society cripples him and creates a very artificial being: the humanoid. And all the societies do it -- Christians, Hindus, Mohammedans, Buddhists, Jainas -- all the societies do it. The whole history of humanity up to now has been a history of great slavery.

Only once in a while has a man escaped out of the wheel of slavery -- a Buddha, a Krishna, a Bahauddin, a Pythagoras, a Zarathustra -- but only once in a while. It is really surprising how these people managed to escape -- and became real, authentic human beings, because the wheel is big and the structure is immense and very complicated.

And the society takes the grip of you so greatly, and from every nook and corner of your being, and from such an early age, that its slavery penetrates, permeates your very unconscious.

You are not aware of what the society has done to you. Your society has made you very ill at ease, it has made you very miserable. That's why you like these things -- when somebody says life is suffering, you immediately agree. Not because life is suffering, not because this statement that life is suffering has any logical support to it -- no logical support is there. But why do people immediately agree? Because their experience supports it. They know only misery, they know suffering -- they immediately agree. "Yes," they say, "life is a misery. How to get rid of it?"

I declare to you: Life is bliss! You need not get rid of life -- you have to get rid of the way that you have learnt to be. You have to get rid of your humanoidness, you have to get rid of all that has been imposed upon your nature and is foreign to you. You have to become an authentic human being.

Becoming a sannyasin is a simple gesture that you are ready to become free. Free from nationality: the sannyasin will not think of himself as an Indian or a German or an Italian. Even if he has to carry a passport, he will not think deep down in his consciousness that he is an Italian. He is simply universal.

A sannyasin will not think of himself as a Christian or a Hindu or a Mohammedan -- although there is no need to go on telling people about it, because I don't want you to create unnecessary troubles for yourselves. As it is, you have enough troubles. But deep down you will know, "I am

now just a human being." You will transcend all barriers of nation, race, colour, religion.
And basically, fundamentally, you will drop your upbringing, and you will become innocent again and you will start exploring life.
Now what is the fear? For three months you have been thinking -- three months wasted unnecessarily. If you had become a sannyasin, in three months you would have experienced what it is! You are eating from the tree of knowledge -- you could have eaten from the tree of life.
Let experience be the decisive factor, always and always.
Carol Baker, you have done enough thinking. And I don't think anything else is left to think about. Three months is a long time, and you must have gone round and round, about and about. What else is there to think now? Experience! I invite you to experience. Participate! Don't see things from the outside.
If to paint a bamboo one has to become a bamboo, then to know about sannyas one has to become a sannyasin.

The fifth question

Question 5
CAN YOU PLEASE SPEAK UPON WHAT IT MEANS AND HOW TO BE TOTALLY YOURSELF? MY MIND IS FIGURING OUT EXAMPLES AND SITUATIONS, BUT I DON'T KNOW.

Deva Madir,

YOU HAVE NOT LISTENED TO ME ATTENTIVELY

To be oneself, to be totally yourself, needs no know-how. You are it already! It is not a question of knowing the means and the ways and the methods. It is not a question of becoming -- being is already the case!

But your mind has become so habituated to desiring, becoming, goals, future, that when I say, "Be yourself," you immediately transform it in your mind into something else. You start asking, "How to be oneself?"

I am not saying that you have to BECOME yourself: you are ALREADY it! It is not a question of 'how'. Don't ask how to become because that will lead you astray from yourself. Drop all becoming, let becoming cease. Live the moment as you are: live it as you are. Don't judge, don't evaluate. Just live the moment AS YOU ARE. If you are sad, then live the moment as sadness. And don't say that sadness is bad. The moment you say sadness is bad, you have created a contradiction. Now you are again trying NOT to be sad.

Don't condemn any state that happens to you. Live it -- in such total acceptance that there is no desire to be somebody else, something else. And out of that acceptance, GREAT understanding arises -- it is a by-product. In that understanding, many things simply disappear -- not that you have to make them disappear.

Sadness WILL disappear, anger WILL disappear, greed WILL disappear -- but it is not that you have to make them disappear. It is just by accepting yourself as you are that understanding arises -- a by-product of acceptance. And in understanding. in the light of understanding, many things

simply disappear. And many things that you had never known before start appearing.
Joy appears. And it is the same energy that used to become sadness. But because now, through understanding, sadness cannot happen, the energy is available to become joy; it can move to a higher realm. The same energy that was anger becomes compassion. And the same energy that was greed and lust and possessiveness and jealousy now becomes love and sharing.
But these things HAPPEN. You are not to DO them -- if you do them you have not understood me at all.
I have to use words, the same words that you use. But I have to use them with new meanings. And listen to the meaning very carefully, and listen to the new association. Otherwise I will say one thing, you will understand another thing.

A girl rushed into a police station, her clothes torn and dishevelled. "Help me, help me! " she said. "I have been graped!"
"Graped?" said the police officer. "Surely you mean raped?"
"No, graped -- there was a whole bunch of them."

Either I have to use words like 'graped'... but then you will not understand. I have to use words that you have been using but you have been using with a particular meaning. I have to change the meaning. I have to give new colour to old words. I have to go on giving them new shape, new significance.

Please, when I use words remember with what significance I am using them. The significance is more important; the word is only a carrier -- the carrier of a new significance. That's why you have to listen VERY attentively. Otherwise it is not very difficult: you can listen to my words, attention is not needed -- but that is not listening, that is only hearing. You can hear me very easily, but to listen you will have to be very alert, aware, attentive. You will have to be TOTALLY with me.
I am not saying, "Become yourself." I am saying, "Drop becoming, and you ARE yourself." What else can you be?

Madir, you say: CAN YOU PLEASE SPEAK UPON WHAT IT MEANS AND HOW TO BE TOTALLY YOURSELF?

You ARE totally yourself, you just don't accept it. You go on rejecting. Drop rejections -- because whenever you reject anything that rejected part in you becomes sour, bitter, becomes a wound. And those wounds are the problem -- those are rejected parts of your being. You have denied them expression; they are boiling to express themselves. And they go on accumulating inside you and they are driving you mad.
You go on keeping a face on the surface -- deep down you are mad. Allow them, they are also part of you, an essential part of you. That allowing is of tremendous importance. That's why, in this commune, I have arranged for many psychotherapies. They will be misunderstood by the masses, BOUND to be misunderstood -- because in a

psychotherapeutic situation you have to bring all the denied parts to the surface.
If somebody has been denying his anger, it has to be allowed in a psychotherapeutic situation. Only then can psychotherapy be of any help -- can it be therapeutic, can it heal you. It has to open all your wounds: much pus starts flowing.
If you watch the encounter group you will feel sick. You will feel sick because you will see such animality coming out; you could never have imagined that human beings can be such animals. But that animality is within you too, just repressed. By repression you cannot dissolve it.
In the encounter group -- that is the meaning of the word 'encounter' -- you have to encounter yourself in your totality. You have to bring out all that is repressed; you have to bring out all -- without any evaluation about what is good, what is bad. And suddenly you see great animals roaring inside you. They are violent, and you have been taught to be non-violent. Your non-violence has repressed your violence.
Great rage, for NO reason at all, will arise. You will start beating the wall; you may start beating yourself. And you will say, "What am I doing? I have never done it before. From where is it coming?" But it is coming in great surges, in great waves. And the whole process is to let it be.
And when all the parts have been expressed -- your sex, your anger, your greed, your jealousy, your rage -- when all parts have been expressed, a great calmness arises, the silence that follows the storm.
This cannot be understood by the masses. In fact they are very much on their guard. They don't want to understand

either -- because to understand means they will have to look within, and they will find the same things inside themselves.
But if you go on keeping these things inside yourself, you will remain always in a kind of disease. This is what your society has given to you -- your society has made you a very ill person. This whole society is pathological. And whenever a pathology is social you never become aware of it, because everybody else is suffering from the same thing.
To be total means: think of yourself as if you are the first man -- you are Adam or you are Eve -- and you have not yet met any priest and you have not yet met any puritan. You have not yet met any Morarji Desai. Nobody has told you how to be, what to be. Think of yourself as the first man or the first woman, and accept -- because there is no other way of transcendence than acceptance.
Buddha called it 'suchness' -- TATHATA. Accept it: if God has given you these things, there must be a meaning in them. They must be seeds of some unknown flowers -- they have to be used. In the soil of acceptance those seeds fall, disappear, and great trees of understanding arise, and millions of flowers of ecstasy, of joy, of celebration.

You say, Madir: MY MIND IS FIGURING OUT EXAMPLES AND SITUATIONS, BUT I DON'T KNOW.

What examples? What situations? If your mind is figuring out from the very beginning, that means you are planning how to be. And any planning is against acceptance.

You are not to plan, you are not to figure it out. You have just to uncover yourself. You have to face yourself in your nudity.
We have become so much afraid of nudity. Spiritual nudity, physical nudity, psychological nudity -- we have become so much afraid of nudity that we are hiding. Physical nudity through clothes, psychological nudity through words, theories, scriptures, and spiritual nudity through ideals, great ideals -- God, nirvana, enlightenment. And we go on hiding and hiding and hiding....
Come out of your hiding-places, come out of these caves. Come into the open sun, in the wind, in the rain. You are beautiful as you are. You are perfect as you are. God never makes imperfect beings -- he cannot. Out of perfection, only perfection is born.

This is what I teach to you: total acceptance.

The last question

Question 6
YOU TALK A LOT ABOUT PEOPLE OBSESSED WITH SEX -- BUT WHAT IS OBSESSION? OBSESSION WITH FOOD OR CLOTHES OR CLEANLINESS, ETCETERA?

Prem Aniruddha,

OBSESSION SIMPLY MEANS you are paying too much attention and energy to something which is not that

important. Out of all proportion you have become focussed, hypnotized by something.

Obsession is a kind of hypnosis that you have created within yourself. Then everything else disappears in your life and only one thing remains that becomes your focal point. Your life becomes one-dimensional: that is obsession.

Life has to be multi-dimensional. There are people who are thinking only of sex, only of sex -- twenty-four hours a day. Deep down in their minds it is always lurking. They may be doing something else, but they are thinking of sex. Then it is an obsession. Sex itself is not an obsession, remember -- I am not against sex. I am not against anything. Obsession means now sex has taken the place of everything.

There are people who are obsessed with food; they are continuously thinking of food. And there can be a positive obsession or a negative obsession.

You must have heard about the great emperor, Nero. He was positively obsessed with food. He used to have four physicians always by his side -- just to help him vomit. He would eat, and he would eat too much, and he would feel great discomfort and stomachache. The physicians were there to help him vomit -- and once they had helped him vomit he would eat again, IMMEDIATELY. He would eat sometimes twenty times a day; and obviously, twenty times he would have to vomit.

Now, this is obsession. Food is not an obsession -- twice or thrice it is okay, as is your need. It is a physical need, you need nourishment, but to become a Nero is pathological.

Then there are people negatively obsessed with food. You can find them in India -- they fast. They are continuously

thinking of food, as if food is the only barrier to God and fasting is enough to take them to the ultimate. They are masochists torturing themselves. That is a negative obsession.

And when you are fasting you are thinking of food, as much as Nero was thinking of food -- Nero may not have been thinking so much. There was no time to think: if you eat twenty times, when will you think? But the person who is on a fast has twenty-four hours available. And when you fast you cannot sleep, because the body is hungry.

Sleep is a need when the body is fully nourished. You cannot sleep when you are on a fast -- one or two hours at the most. So twenty-two hours you are thinking, and those two hours you will be dreaming about food. This is a negative obsession.

There are people positively obsessed with sex, who only think of sex and nothing else. In everything they think of sex. And there are negatively obsessed people: these people you call celibates, monks, brahmacharins, they are continuously thinking of sex too -- in a negative way.

Obsession means anything becoming your whole life. Nothing is to become your whole life -- everything has its own place, life should be an orchestra. It should not be only food, should not be only sex, should not be only money, should not be only power. It should not be any ONE thing, it should be many things, the whole variety. All the dimensions should remain available, then you will be rich.

A passionate millionaire has fallen in love and broken women's hearts countless times. He begins each letter to his

new sweethearts: "My darling, and gentlemen of the jury..." because marriage means divorce.

This is obsession.

There was once a lady from Spain
who liked a bit now and again.
Not now and again,
but now and again,
and again and again and again.

Obsession means your life is hypnotized by one thing, you have lost all sense of proportion. Then your life will be ugly, stupid.

Herman loved food, food was his beloved. Food was his religion, food was his God. He would have agreed absolutely with the Indian seers who declared, "ANAM BRAHM -- food is God." Of course. in a totally different sense.
Fearing a future world famine -- and he was always afraid of a world famine -- Herman hoarded a ten-year supply of canned food.
"Herman," complained his wife, "what are we going to do? The garage and the house are stacked to the ceiling with canned goods."
"Don't worry," answered Herman. "I know what I am doing."
"Herman," wailed his wife, "don't you get tired of moving these cases of cans each time we go to bed? Our bedroom is like a warehouse!"

"Don't worry," Herman assured her. "We will never go hungry."
But one night Herman had such terrible stomach cramps a doctor had to be summoned. Carrying his kit through a maze of cases, the doctor somehow found the moaning patient.
"Doctor," cried Herman, "is it possible that eating so much canned food has affected my stomach?"
The doctor examined Herman. "No, it is not the food you ate," diagnosed the doctor. "It is the food you lifted. You have a hernia."

And you will find these people everywhere. There are people who think only of money -- as if their whole life has only one goal: to leave in the world as big a bank balance as possible. There are people who only want some political power. Their whole life is devoted to only one thing: how to become the president of a country, or the prime minister of a country. These are obsessed people. They have missed their whole lives, they cannot enjoy anything. They are not herenow, they are always focussed on their single idea. And anything can become an obsession. Cleanliness can become an obsession. I used to live in a house, a friend's house -- his wife was just neurotic about cleanliness, a perfectionist. Now, cleanliness is not bad -- this is the trouble, that these neurotic people can rationalize. Cleanliness is not bad but one is not here only to be clean. She was so mad that the whole day she was scrubbing floors and cleaning walls and the furniture. Her house was worth seeing -- but only worth seeing, not to be used at all. She would not invite any guest, because if their children

came then there would be trouble. Even her husband would not use the furniture, because if something was scratched then there would be trouble.
Now cleanliness is one thing, good, but cleanliness is not all.
To remain sane means to remember the golden mean. Excess is illness. Avoid all extremes and remain in the middle. That is Pythagoras' message to you, the golden mean. Always remain in the middle, never move to the extreme, and you will remain sane and healthy and whole.

Philosophia Perennis, Vol 2
Talks on Pythagoras
Talks given from 31/12/78 am to 10/01/79 am
English Discourse series
11 Chapters
Year published: 1981

Philosophia Perennis, Vol 2
Chapter #1
Chapter title: The Golden Mean
31 December 1978 am in Buddha Hall

LISTEN, AND IN THINE HEART ENGRAVE MY WORDS, KEEP CLOSED BOTH EYE AND EAR

'GAINST PREJUDICE, OF OTHERS THE EXAMPLE FEAR; THINK FOR THYSELF.

CONSULT, DELIBERATE, AND FREELY CHOOSE.

LET FOOLS ACT AIMLESSLY AND WITHOUT CAUSE, THOU SHOULDST, IN THE PRESENT; CONTEMPLATE THE FUTURE.

THAT WHICH THOU DOST NOT KNOW, PRETEND NOT THAT THOU DOST. INSTRUCT THYSELF: FOR TIME AND PATIENCE FAVOUR ALL.

NEGLECT NOT THY HEALTH...

... DISPENSE WITH MODERATION FOOD TO THE BODY AND TO THE MIND REPOSE.

TOO MUCH ATTENTION OR TOO LITTLE SHUN; FOR ENVY THUS, TO EITHER EXCESS IS ALIKE ATTACHED.

LUXURY AND AVARICE HAVE SIMILAR RESULTS. ONE MUST CHOOSE IN ALL THINGS A MEAN JUST AND GOOD.

PYTHAGORAS ALSO INTRODUCED THE WORD 'COSMOS'.
'Cosmos' means order, rhythm, harmony. Existence is not a chaos but a cosmos. Pythagoras has contributed much to

human thought, to human evolution. His vision of a cosmos became the very foundation of scientific investigation.
Science can exist only if existence is a cosmos. If it is a chaos, there is no possibility of any science. If laws change every day, every moment -- one day the water evaporates at one hundred degrees, another day at five hundred degrees -- if water functions in a whimsical way and follows no order, how can there be a science?
Science presupposes that existence functions in a consistent way, in a rational way, that existence is not mad, that if we search deep into existence, we are bound to find laws -- and those laws are the keys to all the mysteries.
Just as it is true for science so it is true for religion too -- because religion is nothing but the science of the inner. The outer science is called science; the inner science is called religion -- but both can exist only in a cosmos.
There are laws of the inner world. Those laws have been discovered just as much as scientific laws have been discovered. Neither have scientific laws been invented, nor have religious laws; been invented. Truth is -- you need not invent it And whatsoever you invent will be untrue -- all inventions are lies.
Truth has to be discovered, not invented. Einstein discovers a certain law; Patanjali also discovers a certain law; Newton discovers gravitation, Krishna discovers grace -- both are laws. One belongs to the earth, the other belongs to the sky; one belongs to the world of necessity, the other belongs to the world of power. One belongs to the visible and the other belongs to the invisible.
It is in the vision of a cosmos that Pythagoras became the originator of a scientific concept of the world. He was the

first scientist because he provided the very foundation. His idea of cosmos has to be understood, because without understanding it you will not be able to understand what he is talking about.

The inner world, the world of the spirit, follows certain laws, and those laws are unchangeable, they are perennial. Hence I have called this series PHILOSOPHIA PERENNIS -- the perennial philosophy. Those laws are not time-bound, they are beyond time. Time itself functions within those laws. If you want to do something in the outside world, you will need to know how the outer existence functions, because unless you know how it functions you are bound to fail.

Nature has no obligation to adjust to you -- you will have to adjust to nature. You can win nature only by adjusting yourself to nature. You can become a conqueror too, but not against nature -- with nature, in tune with nature. You can become a master of the inner kingdom too -- not against the laws but in tune with those laws.

It is because of this mystic vision -- that the world is not accidental, not anarchic, but an absolutely harmonious, cosmic, orderly world -- that Pythagoras was able to discover many things for the seekers. One thing that he discovered was that music can become the milieu for meditation. He4 was the first to introduce that idea too to the West. In the East we have known it for centuries, that music is the best aid to meditation. Why? because music creates harmony around you, and the harmony around you can provoke harmony within you. If the outside is harmonious, the inside also starts falling in line with it -- and that you have watched many times.

In the marketplace, you feel a great disturbance inside you -- with the crowd you never feel at home. In the market-place the whole atmosphere is anti-music; there is no harmony, it is a chaos. And the outer chaos provokes inside chaos.

Go into a madhouse and be with mad people for a few hours and you will see: you start feeling something going crazy inside you. Go to the hospital and just be with the ill patients there for a few hours, and you start feeling a sickening is entering into you, a kind of sick feeling. You are NOT sick; you were not sick when you entered the hospital. What has happened? The sick vibe all around you starts synchronizing inside you, because the outer and the inner are not divided; they are part of one whole. The inner is the inner of the outer, and the outer is the outer of the inner. They cannot be separated. So each affects the other.

If you know meditation deeply, you can sit in the market-place and nothing will be disturbed because you have a powerful music going on inside you. It is so powerful that the market-place and its noise cannot affect it; on the contrary, people who are around you may start feeling a certain soothing effect, a calmness coming. If a real Buddha sits in the marketplace, he creates there too a Buddhafield, and whosoever enters into the Buddhafield is affected immediately -- he starts falling into harmony. Something starts settling inside him; something starts getting together inside him. He becomes more centered, together.

That's the secret of SATSANG -- being with a Buddha. The whole secret is this: to be with the Master means just to allow his vibe to provoke your inner harmony which is fast

asleep and you are unaware of it. But ordinarily if you go to the market-place, you come home a little lost, exhausted, tired, something is missing. You need rest; only after a good night's rest will you be able to go to the marketplace again.

Music is a harmony -- it is harmony between sound and silence. Sound belongs to the earth, silence belongs to the beyond. Music is, as Pythagoras believed and called it, numinous. The word 'numinous' comes from a Latin root NUMEN. It is a tremendously significant word, very pregnant with meaning. NUMEN means a nod from the above, a yes from the beyond.

Music creates such a harmony that even God starts nodding at you, saying yes to you. Music is numinous... suddenly the sky starts touching you; you are overwhelmed by the beyond. And when the beyond is closer to you, when the footsteps of the beyond are heard, something inside you gets the challenge, becomes silent, quieter, calmer, cool, collected.

In the Pythagorean mystery school, music was one of the greatest things -- and that's my effort here too. We have to create great music so that great meditative states become possible. Music is outer meditation: meditation is inner music. They go together, hand in hand, embracing each other. It is one of the greatest experiences of life when music is there surrounding you, overwhelming you, flooding you, and meditation starts growing in you -- when meditation and music meet, world and God meet, matter and consciousness meet. That is UNIO MYSTICA -- the mystic union.

In the East we have called it 'yoga'. Yoga simply means union. The best definition of yoga, and the shortest, is by the great seer Vyasa. He says yoga is samadhi, yoga is ENSTASIS. Ordinarily samadhi is translated as ecstasy -- that is not right, because ecstasy literally means to stand out. Samadhi is to stand in! It should be translated as ENSTASIS not as ECSTASIS. Yoga is ENSTASIS -- standing in, doing nothing, just being. That state is meditation.

And anything that can help from the outside will have some music in it, only then can it help. The sound of running water in the hills can help, because it has its own music. The roaring waves of the ocean can help, because they have their own music. The singing of the birds in the morning can help, or the sound of insects in the silent night, or the rain falling on the rooftop -- anything that creates music can also create meditation.

The Pythagorean school was a school of music, of song and dance. of great celebration. You are again living in that kind of school.

People have forgotten that music can take you downwards, and can also take you upwards. The modern music takes you downwards; it is concerned with the lowest center of your being, with the sex center. It gives you sexuality; it is pornographic. It has lost all heights. It is ugly -- it is really noise and nothing else, noise that drowns you -- jazz or other pop music. It is simply a kind of intoxicant. It is so deafening that you feel lost and you think something is happening. All that is happening is that you are pulled more and more towards the earth, more and more towards the animal in you.

The ancient music, the classical music, has a totally different effect: it pulls you upwards, it takes you beyond gravitation. It is part of levitation; you start floating upwards and upwards. It has a more meditative quality in it. It reaches to your higher centers. The real music worth calling music will have something to do with SAHASRAR -- your seventh center, but very rarely a genius reaches there to create such music. But if even your heart center is moved, it is more than enough. If your heart center starts dancing and revolving, you are very close to meditation.

JUST AS MUSIC is the meeting of silence and sound, for J Pythagoras philosophy is a meeting of religion and science. His concept of philosophy is that of a great synthesis. He is one of the greatest synthesizers ever -- he always brings polar opposites together and makes them complementary. He is a great artist in destroying opposition. Wherever he finds opposition he starts searching for something which must be bridging the opposition, and that bridge is important.
Religion and science have been in conflict for centuries because they have not listened to Pythagoras. Otherwise, this division would never have happened. And this division has proved one of the most fatal calamities. Religion and science have been fighting as enemies; for centuries the church did not allow science to develop and grow. People like Galileo and Kepler and others were punished. Religion was afraid of science. This is stupid, because science can only help religion, science can only prepare the ground for the inner science. The church people and the

popes who were against science were simply behaving in a very stupid way -- without knowing what they were doing. Truth cannot be crushed; nobody can crucify truth.

Slowly slowly, science gained ground, became powerful -- it was good that it became powerful. But it started behaving in the same stupid way by destroying religion. It became a revenge. For three hundred years, the mainstream of scientific thinkers has been trying to destroy religion as hard as possible. They have declared God is dead. They have declared there is no soul. They have declared there is no afterlife. They have declared there is NO inner being in man. They have reduced man to a machine.

Man has lost all grandeur. Man cannot feel meaningful any more. It is because of this stupid approach of science, this revengeful approach of science, that all meaning has disappeared from the world. People are simply dragging themselves. There is no poetry -- there is no possibility of poetry, because without a God the world cannot be a cosmos. Then it is only a mechanical phenomenon; there is no consciousness behind it. Without God, the world cannot be caring; it cannot be your mother -- it is bound to be neutral. Whether you live or die, nature is not concerned at all.

Science has created the idea of a nature indifferent to man. This is dangerous, because man is so small and nature is so vast. And if this vast existence is absolutely indifferent towards you, how can you feel significant, meaningful? You will feel a stranger, an outsider, something accidental. And science became so prominent that even philosophers started following the scientific way of thinking, which is a very lopsided way. Even philosophers lost hold of that

great vision of unity, of oneness, of existence being a home.

The modern philosopher has no beauty compared to Pythagoras, Heraclitus, Buddha, Socrates, Lao Tzu, Zarathustra. The modern philosopher is very ordinary; he is nothing but a professor of philosophy. His philosophy is not a delight in his being, it is not a song, it is not a music. All that he goes on doing is linguistic analysis. The modern philosopher is an ugly phenomenon. Modern philosophy has NO philosophy of life in it. At the most, it is a constant effort to go on sharpening logic -- but for what? The whole effort seems to be useless.

And modern philosophy has become just a shadow of science. It has lost its glory. It is no more the science of sciences; it is no more the queen.

With Pythagoras, philosophy was the highest peak of understanding, the highest flight towards truth. One wing has to be science, another wing has to be religion. Those were the days of great philosophers; the world came to know REALLY great philosophers.

In China, Confucius, Lao Tzu, Chuang Tzu, Mencius, Lieh Tzu -- all close contemporaries of Zarathustra. In India, Gautam Buddha, Mahavira, Prakuddha Katyayana, Sanjay Vilethiputta, Makkhli Goshal, Poorna Kashyapa, and many more. In Greece, Pythagoras, Heraclitus, Socrates, Plato, Aristotle.... And the chain continues. In kan, the great Zarathustra. Twenty-five centuries ago, the world knew the highest flights of philosophy.

Now, instead of a philosopher, what you find is just a poor specimen: a professor of philosophy.

I have heard a story:

The King of the Cannibals decided to open his country up to tourism. A world-famous philosopher, who had a special interest in the primitive, was extremely eager to add this backward people to his studies.

On his arrival in Cannibal-land, the philosopher demanded a private tour and a personal audience with the Cannibal King. Not only was this granted, but the Cannibal King himself conducted the visiting dignitary to all points of interest, while the philosopher busily jotted down notes on his yellow pad. Towards the end of the day, the King was moved to suggest a visit to his people's most special and sacred structure. This, he announced, was the Cannibal Super-Market. There, in a shiny modern building, was housed the most complete and varied selection of human anatomical parts available anywhere in the world.

The philosopher enthusiastically agreed to see it, and they soon arrived at the building and went in. Here, lit by fluorescent lights, were row upon row of gleaming chrome-and-glass display cases. Inside, packaged neatly in clear plastic, with prices prominently displayed, were hundreds of items: legs, arms, hands, ears, etcetera. The philosopher eagerly scribbled notes while they toured the market.

At last they arrived at what the Cannibal King said was their most prized department human brains. As they walked slowly down the aisle, the philosopher noted the following signs: "Explorers' brains -- ten cents-a-pound"..."missionaries' brains -- twenty cents-a-pound"..."businessmen's brains -- one dollar-a-pound"..."commanding generals' brains -- ten dollars-a-pound". The very last item had a display case of its own

and its sign was especially large: "philosophers' brains", it read, "fifty dollars-a-pound!"
The philosopher could scarcely contain his delight. Unable to restrain himself, he turned to the Cannibal King and smugly inquired as to how it was, that of all the items in the super-market, philosophers' brains were by far the most expensive.
"Come, come, my good man," said the Cannibal King, "do you know how many philosophers we have to kill just to get one pound of brains?"

Modern philosophy and the modern philosopher is just worthless. It has lost it's peaks: it no more moves into the beyond. It is neither science nor religion. It is just a very confused affair today.
For Pythagoras, science is a search for truth in the objective world and religion is a search for truth in the subjective world -- and philosophy is a search for the truth. So science and religion are like two hands or two wings. They are not opposites but complementaries. And the world would be better if we were reminded of it again.
The church, the temple and the lab need not be enemies. They should exist in a kind of friendship. Man will be far richer then. Now, if he chooses science he becomes rich outside and goes on becoming poorer and poorer inside. If he chooses religion, he becomes rich inside, but goes on becoming poorer and poorer on the outside. And both are ugly scenes.
The West has chosen science; it has all the riches of the world, but the man is completely lost, feeling meaningless, suicidal. The man, when he looks inside, finds nothing but

hollowness, emptiness. The inner world has become very poor in the West.

In the East, just the opposite has happened: people have chosen religion against science. Their inner world is calmer, quieter, richer; but on the outside they are starving, dying -- no food, no medicine, no facilities to live a human life, living almost like animals or even worse.

This is the consequence of not listening to Pythagoras. The whole history of humanity would have been totally different if Pythagoras had been listened to, understood.

There is no need for the East to be East and the West to be West. There is no need for anybody to be just a materialist or just a spiritualist. If body and soul can exist together -- they ARE existing together in you, in everybody -- then why can't materialism and spiritualism exist together? They SHOULD!

A man must be materialist and spiritualist. To choose is fatal. There is no need to choose; you can have both the worlds -- you SHOULD have both the worlds; that is your birthright.

I teach you this synthesis: you have to be a materialist, as materialistic as any materialist, and a spiritualist, as much a spiritualist as any spiritualist. And remember: both will be angry at you, because the spiritualist will not be able to forgive you for your materialism, and the materialist will not be able to forgive you for your spiritualism.

That's why people are against me -- all kinds of people! The religious people are against me because they cannot accept my materialist approach; and the materialists are against me because they cannot accept my spiritualist approach. I would like to remind you that you have to be

both together. This will bring a new man and a new humanity on the earth -- and it is utterly needed, absolutely needed: a new man, a new humanity, a new concept.
There is no need to choose. God has given you a body -- that means you have to be a materialist; and God has given you a soul -- that means you have to be a spiritualist. You have to be a meeting of the two: you have to be a yogi, a union. And if your body and soul ARE balanced, and your spiritualism and your materialism are balanced, in a rhythm, you will attain to the greatest music possible. And that music is meditation, that music is samadhi.
The sutras... purification continues:

LISTEN, AND IN THINE HEART ENGRAVE MY WORDS, KEEP CLOSED BOTH EYE AND EAR GAINST PREJUDICE, OF OTHERS THE EXAMPLE FEAR; THINK FOR THYSELF.

LISTEN, SAYS PYTHAGORAS. Down the ages the Masters have always been saying: Listen. But what you do at the most is you hear -- you don't listen. And there is a tremendous difference between these two words.
Hearing is very superficial. You can hear because you have ears, that's all. Anybody who has ears can hear. It is an ordinary phenomenon. Listening has a different quality to it. When you hear attentively, then it is listening. Hearing is only physical; when your soul also gets involved in it, then it becomes listening.
And to listen is to understand. Truth needs no proof. Truth is self-evident. All that is needed is the capacity to listen.

The student hears; the disciple listens. The curious hears, because his inquiry is intellectual. But the one who is a seeker, whose inquiry is not only a kind of curiosity, whose inquiry is a question of life and death to him, he listens. Everything is at stake. How can you afford not to listen? Listening means your body and soul function together in a deep harmony. You become all ears; your whole body functions as an ear -- your legs, your hands, every cell of your body and your whole being inside is attentive. Something immensely important is imparted to you. Something is communicated and you would not like to miss it.

If you are a seeker, a disciple, only then do you know what listening is. When you hear with great love, intensity, passion, when you hear aflame, when you hear totally, when you hear in silence, it is listening.

Pythagoras says: LISTEN...!

One of the great contemporaries of Pythagoras, Mahavira, has said that there are two ways to move into the world of truth. One is by RIGHT listening -- just by right listening. Those who fail in right listening, for them the other is by right practice. You will be surprised. Right practice is needed for those who have failed in right listening. Otherwise, to listen to a man who has arrived is enough. To listen to a Buddha is ENOUGH. He IS fire, and in listening you will become afire. Something will jump from the enlightened person to the disciple; something mysterious will be communicated -- a transmission beyond scriptures and beyond words. But for that, listening is needed.

I was travelling in this country for many years, almost for fifteen years, talking to millions of people, but they were

hearing, not listening. I tried hard to help them to listen, but it was impossible. I had to stop travelling. Now I wait only for those who can listen.
You can see this silence, this presence of yours, this utter attentiveness, this being with me... this very moment a transformation starts happening. Something will be triggered in you. These moments are precious, and these moments are as precious as you are capable of listening.
If your mind is wandering somewhere else, then physically you will be hearing but you will not be able to listen. If many thoughts are moving inside you and there is great traffic, then you will be hearing. Those thoughts won't allow what I am saying to reach you, AND they won't allow what I am to reach you. When the mind has no thoughts, when the traffic inside has stopped, when the inner talk is discontinued, in that gap, in that silence, in that state of love and being, listening happens.
And to listen RIGHTLY IS to understand. There is no other effort needed. There is no need to practice truth because truth already is -- if you understand, it is there; if you open your eyes, you have found it. Truth is not lost, you have only fallen asleep. If you listen, you will be awakened. Truth is where it has always been.

LISTEN, says Pythagoras, AND IN THINE HEART ENGRAVE MY WORDS...

If you listen, only then can the words reach the heart. If you hear, the words will only reach the head. The heart is your innermost core. If you are utterly silent, then only will the

passage be available for the Master to reach you, to touch your heart, to engrave the message there.

... AND IN THINE HEART ENGRAVE MY WORDS...

And that's enough. Once the seed of truth falls into the heart, you WILL become a garden, you WILL bloom. Then it is only a question of time and patience. The seed that falls into the soil of the heart is bound to grow. It will sprout when the season comes; it will come to grow great foliage. And when the spring is there, it will bloom in thousands of flowers, it will blossom.
That's why Mahavira says right listening is enough. In right listening, your heart is available to the Master. And once the Master can reach the heart of the disciple, nothing else is needed. Then the flame jumps from one being into the being of the other. Then the lit candle can go on sharing its flame with all those candles which are not yet lit. It is literally a jump of the flame from one being to another.

KEEP CLOSED BOTH EYE AND EAR GAINST PREJUDICE...

Anything that can disturb you, anything that will not allow you to listen, is prejudice. If you come here as a Hindu you will not listen to me, you will hear, because constantly you will be judging, criticizing, evaluating, comparing. If you come here as a Mohammedan, as a Christian, as a communist, as a Catholic, you will not listen. You WILL hear, but you will be constantly engaged in inner work; you will not be available. Prejudice keeps one closed.

And when you are prejudiced, when you have already decided something a priori, then you will listen only in a very choosing way. You will listen only to that which goes to support your prejudice. You will not be able to listen to that which goes against your prejudice.

And that's how people hear, and that's how people see. Even seeing is prejudiced. You see only that which you want to see, and you hear only that which you want to hear. And then you go on interpreting according to your prejudice. If you don't come out of your prejudice, you will never come into the light. Your prejudice is your prison. And there are prejudices and prejudices... social, political, religious, philosophical, layers and layers of prejudice. And you are surrounded by so many layers that it is almost impossible to reach you. You will have to drop these prejudices.

And Pythagoras is not saying, "Whatsoever I say, you have to believe in it." No. He is simply saying, "Listen!" There is no question of believing or not believing. And that's what I am saying to you. It is not a question of believing in whatsoever is said to you -- or disbelieving. Truth NEEDS nothing. Truth needs only to be listened to. Once you have listened to it, it will become your truth. And you will not need to believe in it. You have to believe in things only when you have not known them yourself, when you have not known them on your own, when they are not your own experience -- then you have to believe.

The person who is ready to listen will not need to believe in anything or disbelieve. His clarity will immediately settle things. When you listen with open ears and open eyes, with clarity and transparency, truth is immediately understood as

true, and falsehood is immediately understood as false. You need not think about them; you need not ponder what is right and what is wrong.

In a transparent mind, right is known as right, and wrong is known as wrong. The transparent mind is the decisive factor -- it immediately concludes. And the conclusion is not a logical process either.

But we go on carrying prejudices. And small prejudices can prevent. Just a small particle of dust in your eye is enough to prevent you seeing this beautiful world. You will not be able to open your eyes. You may be seeing the Himalayas and a dust particle goes into your eyes -- and the Himalayas disappear. Now, the particle of dust is so small, yet it helps the big, immense Himalayas to disappear.

And your eyes are not only full of dust, they are full of mountains of prejudices.

The first thing for a disciple is to be utterly nude as far as prejudices are concerned. Drop them. You have not experienced; you have been told what to believe and what not to believe. Drop everything, become just a pure mirror, and listen.

LISTEN, AND IN THINE HEART ENGRAVE MY WORDS; KEEP CLOSED BOTH EYE AND EAR GAINST PREJUDICE; OF OTHERS THE EXAMPLE FEAR, THINK FOR THYSELF.

AND LOOK AT OTHERS AND SEE: they are all full of conclusions, prejudices, scriptures, philosophies, dogmas and creeds -- and yet where have they arrived? Look at

them, and fear, be afraid that if you don't drop your prejudices you will remain the same.
Go outside and look at people -- their lives have no joy. their lives have no authenticity, and they are all great believers. Somebody goes to the mosque, somebody goes to the church, somebody to the temple -- and they are all religious people. Somebody reads the Bible and somebody reads DAS KAPITAL and somebody reads the Gita -- they are all believers! Somebody believes in Kaaba and somebody in Kashi and somebody in the Kremlin, but they are ALL believers. But what has happened in their lives? God has not nodded yet. Their lives are not numinous -- God has not yet said yes to them. They know nothing of God.
You can look into their eyes and you will find only sadness and nothing else -- frustration writ large. Watch their lives and you will see they are dragging; there is no dance to their steps. Look at what they talk about and you will not find any music in it. Watch their lives and you will not find any grace there. Beware! Are you going to be like this crowd that surrounds the world? Are you going to be just part of the herd? Or are you going to become numinous? That has to be decided by you.

OF OTHERS THE EXAMPLE FEAR...

Pythagoras is absolutely right. Watch others and that will help you. Watch your parents -- where have they arrived. And they are guiding you, blind people guiding other blind people. Watch your leaders -- where have they arrived.

Mad people leading other mad people! Watch your priests -- what is their experience?
Look into their eyes, encounter them, and you will find them as afraid as you are, as dark as you are. You will not find even a ray of light in their being. Your rabbis, your pundits, your priests -- just go and see.
Be a little more alert in watching people, and immediately this understanding will happen to you: "Am I going to be like this? Like these people? Then life has been lost." And if you can learn anything from the crowd around you -- from your parents, from your friends, from your neighbours -- one thing is certain: that the way to truth never goes through prejudices, and the way to God is not the way of the scripture and belief. The way of God goes through silence, purity of the mind, clarity of the mind. And the unprejudiced mind is a pure mind, remember.
By 'purity' I don't mean anything moral; by 'purity' I simply mean something scientific. When you say, "This water is pure," do you mean this is moral? this water is moral? When you say, "This water is pure," the word 'pure' is not used in any moralistic sense. It simply says: this water contains nothing foreign in it. It is .simply itself, clear, no dust, no pollution. It is simply itself. natural; as it should be it is.
I call a mind pure if it has no prejudices -- then there is clarity and the mind is functioning like a mirror, a pure mirror.
The moralist's mind is never pure, because he has a prejudice -- what is good and what is bad. He is trying to be good and he is trying not to be bad. And he is against the bad, and he does not know what is bad -- because he does

not know what is good: he has only been told. He is simply following others: he is part of a long chain of slavery.
If you are born in a Jaina family, then to eat potatoes is wrong. Potatoes? Poor potatoes? They are such innocent people -- can you find more innocent people than potatoes? But it is wrong. Anything that grows underneath the earth Jainas avoid; that is immoral. You may never have thought about it; but if you had been born a Jaina, then this would have been your prejudice.
Just watch your prejudices. They are ALL alike -- unless something is rooted in your own experience it remains a bondage.

KEEP CLOSED BOTH EYE AND EAR AGAINST PREJUDICE; OF OTHERS THE EXAMPLE FEAR; THINK FOR THYSELF.

Watch, look... never believe in others. Be aware of what is happening around you to people, but always THINK FOR THYSELF.
Socrates says: Know thyself -- but you can know yourself only if you start thinking for yourself. But we have all given the right to think -- which is a very intrinsic right, a very fundamental right -- we have given it to others. Others are thinking for you! Your parents decide what is right and what is wrong, and your teachers and your priests and your politicians -- you have given your right to others to think for you, which is the most fundamental right. Nothing can be more basic than that.
Never give your right of thinking to anybody else, whosoever he is. And the real Master never takes your right

away from you. In fact, he helps you to regain it, to reclaim it, to rediscover it. He helps you to become a light unto yourself.
Remember the last words of Buddha to his disciples: Be a light unto yourself.
Pythagoras says: THINK FOR THYSELF... the same thing in other words. Watch, experience, see what is happening, but the ultimate decision has to be yours, totally yours.
Never say, "I am doing this because my parents have been doing this," that is stupid. Do it if YOU feel that it is right to do, if you think it is right you have come upon it through your own meditation. If it has come as a conclusion of all your own experiences, then do it by all means; whether your parents were doing it or not does not matter.
Never say, "Because it has always been done, that's why I am doing it." Never say, "Because it is written in the Vedas or in the Koran or in the Bible, that's why I am doing it." Everything has changed, times have changed. What was right in the times of the Vedas is not right any longer. And what was right in the times of the Koran is not right any longer, cannot be.
For example, Mohammed said to his disciples: "Give birth to as many children as possible!" This was perfectly right for the people with whom Mohammed was talking. He was talking to warriors; and in those days, and particularly in the Arabian countries, it was such a bloody struggle to survive that more and more people were needed -- and particularly more and more male children were needed to be soldiers. There were many women; almost four times more than men. That's why Mohammed said, "You can have four wives."

It was perfectly moral and perfectly right, because if Mohammed had insisted on one wife, then three women would have remained without husbands, without families, without children -- and that would have created great prostitution, that would have created great immorality. So he was perfectly right to say, "You can marry four wives." He himself married nine -- just to give an example. And of course the Master has to do it more perfectly than the disciple. And I am absolutely in agreement with him; he did well. And whatsoever he was saying was logical, rational, relevant. He was giving a very responsible commandment: Marry four wives.

But Mohammedans are still marrying four wives -- that is the trouble. They say, "It has been said by the prophet!" Now the number of women in the world is equal, in fact, in some countries, less than the men. On the whole it is equal, so one woman to one man seems to be the rational way out. Now, if you marry four women then three men will remain unmarried and they will create trouble -- they are bound to create trouble. In fact, they will create more trouble than three unmarried women. Women are passive, patient, accepting. Have you ever heard of a woman raping a man? It doesn't happen. But those three men without women will become rapists; they will destroy the whole society, they will destroy all that is beautiful and good and intimate. It will become an ugly sexual, perverted society.

Mohammed was right, but the right can only be relevant to a particular time. And then he said, "Give birth to as many children as possible." Mohammedans are still doing the same. Now the world is overcrowded, Mohammed was never aware of it, what was going to happen -- nobody can

say about the future. Now the world is overcrowded; we don't need any more people. We need less and less people. If India has half of the population that it has today, that will be the greatest blessing to it. But Mohammedans say they cannot stop because it is written in their scripture.

Now, because I am saying this, some Mohammedan is going to be against me. They will gather somewhere protesting that I am talking against the prophet. I am not talking against the prophet; I am simply talking against your stupidity. I am simply saying fourteen hundred years have passed since Mohammed, and much water has gone down the Ganges.

Five thousand years have passed since Manu wrote the Hindu code of morality -- FIVE thousand years have passed. Everything has changed, but the Hindu mind remains Manu-oriented. Three thousand years have passed since Moses gave you the commandments, but still you go on following them.

Each MOMENT life goes on changing, and the really aware man will respond each moment -- to the situation! He will not carry any prejudices? he will not carry any past in his head. He will be a pure mirror of the situation in which he is, and he will act OUT of the situation -- he will be responsible. That is the meaning of the word 'responsible': a responsible person is a moral person according to me. But your so-called moral people are NOT responsible people.

Responsibility is MORE fundamental than morality. And by 'responsibility' I mean ability to respond to the present moment -- not according to ready-made formulae, not according to already accumulated prejudices, but according

to the situation. And when you respond to the moment, it is liberating, and it is always good, and it is always adequate.

... THINK FOR THYSELF

Mohammed cannot think for you, neither can Krishna nor Christ. I cannot think for you. I can help you to become a mirror so that you can think for yourself.

Remember, this is the difference between a real Master and a pseudo Master. The pseudo Master gives you what to think; the real Master gives you HOW to think. The pseudo gives you ready-made formulae; the real Master simply helps you to become a mirror, so whenever, wherever you are, you always respond adequately to the situation, your responses are never inadequate.

The pseudo master gives you a philosophy, a creed, a belief; the real Master gives you wisdom, awareness, understanding. Then each act has to come out of that understanding.

The world can really become a paradise if people are responsible. But it is easier to throw the responsibility of thinking on others. People don't like to think. They want somebody else to do the chewing for them, then they can simply swallow the food. They don't want to chew for themselves, and unless you chew for yourself you will not be nourished. Unless you chew for yourself you will never become an integrated individual. You will be only an anonymous number, not a real individual.

And to be an individual is the goal of life -- only then are you accepted by God, are you ready to offer yourself to God. You have something to offer only then. Before that

you are just hollow, full of straw; you don't have anything valuable.

CONSULT, DELIBERATE, AND FREELY CHOOSE.

Pythagoras says: CONSULT... he is not saying don't listen to others. Consult -- there are more experienced people than you.
CONSULT, DELIBERATE... but don't accept. Take the advice, then contemplate, deliberate, meditate over it...
AND FREELY CHOOSE. The ultimate choice has to be yours. Freely choose because if you don't freely choose, you will never have freedom.
Freedom is the accumulated effect of all the free choices that you have made in your life. If you have never made a free choice, how can you have freedom? Freedom is not a commodity; freedom is a cumulative effect of all the choices that you have made in your life.
You don't choose your woman -- your father chooses the woman for you. You will not have freedom. You don't choose your temple: your birth has already decided it, that you will go to the church -- Catholic, Protestant -- or you will go to the temple, Hindu, Jaina, Buddhist. Your birth has decided it. Your marriage is decided by your parents, your education is decided by the parents. And then you want freedom?! And then everything is decided by others. And freedom is cumulative. If you go on deciding at each step of your life on your own, slowly slowly, you accumulate freedom. Then freedom becomes a power in you, and freedom is the greatest gift of God. But you have to be worthy of it.

Don't throw your responsibilities on others. It is easier, because it gives you a chance to say, "What can I do?" If you have found a wrong wife, what can you do? Your parents are responsible, or the astrologers, palmists -- you are not responsible. You have shirked a responsibility, but by that you have shirked something valuable. Choosing your own woman, choosing your own man, you would have become integrated, crystallized. Every choice crystallizes you.

LET FOOLS ACT AIMLESSLY AND WITHOUT CAUSE, THOU SHOULDST, IN THE PRESENT, CONTEMPLATE THE FUTURE.

FOOLS ACT AIMLESSLY, AND SAGES ACT AIMLESSLY. That's why sometimes the sage looks like a fool and vice versa: the fool sometimes looks like a sage. There is one common thing between the sage and the fool, and that common thing is: both act aimlessly -- but for different reasons they act aimlessly.

The fool acts aimlessly because he has no consciousness; he is functioning mechanically, unconsciously. The sage acts aimlessly because he is so fully conscious, he is so totally conscious, there is no need to think about the aim. The very consciousness is enough to take him in the right direction, to the right goal.

But you are between the two: you are neither a fool nor a sage. Sages are rare just as fools are rare. Millions of people are just in between, in limbo. This sutra is for those who are in limbo, and that is the majority; ninety-nine percent of people are in limbo.

LET FOOLS ACT AIMLESSLY AND WITHOUT CAUSE, THOU SHOULDST, IN THE PRESENT, CONTEMPLATE THE FUTURE.

Act consciously, deliberately, choose, think of the consequences. Whatsoever you are going to do, think of the consequences. But remember: Pythagoras is not saying to become too much future-oriented. Hence he says:

... IN THE PRESENT, CONTEMPLATE THE FUTURE.

Remain in the present, remain present-oriented. Don't get too much involved into the fantasy of the future. But he is saying you cannot drop the future completely yet. That can be dropped only when you have become totally alert. So right now you have to do one thing: remain in the present -- that will help you to become more and more conscious -- and think of the consequences -- that will make you less and less stupid. And, slowly slowly, great intelligence is released by these two things: being in the present and always moving aimfully, with a target, with a direction. Ultimately, direction and target, all disappear. That's why St Francis calls himself a 'fool of God'; Jesus Christ was also known as a fool, Ramakrishna is a fool -- but in a totally different sense. They are so innocent, they are again child-like. They act spontaneously, with no aim, with no idea of consequences. But their very awareness is such that they cannot go wrong. They have eyes so they need not think about the door, where the door is. But you are blind.

If you don't think of the door, you may stumble into some furniture, into the wall; you may get hurt, wounded.

THAT WHICH THOU DOST NOT KNOW, PRETEND NOT THAT THOU DOST. INSTRUCT THYSELF: FOR TIME AND PATIENCE FAVOUR ALL.

THAT WHICH THOU DOST NOT KNOW... that which you don't know, please don't pretend that you know. That is the way of the mediocre mind; it goes on pretending. It cannot accept, "There is something I am not knowledgeable about, I don't know." He goes on pretending. He goes on behaving in a way AS IF he knows -- and that's how he becomes more and more foolish. Those pretensions are not going to help you to become wise. Those pretensions will become the barriers to wisdom.

When P. D. Ouspensky reached his Master, Gurdjieff, for the first time, Gurdjieff looked into his eyes and without saying a single word he gave him a piece of paper, empty, and told him to go in the next room and write on one side what he thought he knew and on the other side what he thought he did not know.

Ouspensky was a little puzzled: "What kind of beginning is this?" He had not even asked his name, no formal introduction. He had not even asked, "Why have you come?" Simply gave him the piece of paper and told him, "Go into the next room and write on one side what you know and on the other what you don't know."

Ouspensky went into the room. It was a cold night, a cold Russian night, but he started perspiring. He could not write a single word on the side where he was to write what he

knew. For the first time he became aware that he knew nothing. He thought of many things -- God, truth, love, life, death -- and it was not that he was not knowledgeable. He was already a very famous author; he had already written his greatest book, TERTIUM ORGANUM.

Just a few days before, I told you that is the third greatest book in the world. First is Aristotle's ORGANUM, second is Bacon's NOVUM ORGANUM, third is Ouspensky's TERTIUM ORGANUM -- the third canon of thought. He had already written it! He was already world famous. Gurdjieff was not known at all; in fact, Gurdjieff became known because of Ouspensky.

A world famous mathematician, a world famous philosopher and thinker, a great author... he could have written thousands of things that he knew. He could have presented his great book, TERTIUM ORGANUM, to Gurdjieff: "These are all the things I know." And in that book he talks like an Upanishadic seer, like a prophet. If you read the book you will be surprised how a man who has not yet become enlightened can write such things. But they can be written -- just a little cleverness is needed.

But that night he could not write a single word. He came back with tears in his eyes, fell at Gurdjieff's feet, gave him the blank paper, and said, "I don't know anything. You start instructing me -- from the very beginning. Start from ABC."

This is the beginning of disciplehood. Only such a person can be a disciple, because he has dropped all prejudices, and it must have been hard for a man who was so famous.

THAT WHICH THOU DOST NOT KNOW, PRETEND NOT THAT THOU DOST. INSTRUCT THYSELF . .

Learn. If you believe that you already know, how are you going to learn?

... FOR TIME AND PATIENCE FAVOUR ALL.

And if you learn, don't be worried -- TIME AND PATIENCE FAVOUR ALL. Existence always cares about you. If you are authentic, if your search is true and you are not a pretender, time will help you, will cooperate with you. Time from existence's side, and patience on your side. The English word 'patient' is beautiful, but has become very ugly, has gone into wrong hands. Now the patient means somebody who is ill. In fact, in the ancient days the ill person was called 'a patient' because illness means you have not learnt how to be healthy and whole. Hence, you have to learn. In the ancient world, the patient simply meant the student. The patient had to learn how to be healthy and whole. And because he would need great patience to learn it, that's why he was called patient. It had nothing to do with illness. And everybody is ill. It happens almost every day.

People come here... one has come for only four weeks, and then it is difficult to go, and they come and ask me, "Osho, can we write back to our office, to our boss, that we are ill -- because only if we are ill can our stay be extended. But will it not be untrue? What do you say?"

I say, "Write! -- because it can never be untrue. You are all ill! You don't need a certificate for it. It is the absolute

truth. You can go on writing again and again for years and it will be true."
Not to be ill means to become a Buddha. You can write till you have become a Buddha.

INSTRUCT THYSELF: FOR TIME AND PATIENCE FAVOUR ALL.

NEGLECT NOT THY HEALTH...

HEALTH TO PYTHAGORAS, HAS TWO ASPECTS TO IT. One is the physical, the other is the spiritual. The body is your temple -- don't neglect it. Your foolish, stupid ascetics have been telling you to neglect it -- not only to neglect but to destroy your body. Pythagoras is not an asCetic: he is a man of understanding.
He says: Respect, don't neglect, your body. If your body is neglected, you will not be able to find the inner harmony -- because if the body is harmonious it helps to attain to inner harmony. Take every care of your health, of your body; love it, respect it, it is a great gift. It is a miracle! a mystery.

... DISPENSE WITH MODERATION FOOD TO THE BODY AND TO THE MIND REPOSE.

What food is for the body repose is in exactly the same way for the soul: food nourishes the body and repose nourishes the soul. The materialist forgets about repose; that's why in the West there is so much restlessness -- they have forgotten repose, they don't know how to relax. They don't know how to be in a state of unoccupiedness; they don't

know how to sit silently doing nothing. They have completely forgotten! The materialist is bound to forget. He goes on eating too much, and he has forgotten that only his body goes on becoming fatter and fatter, and his soul goes on becoming thinner and thinner.

Sometimes I see people who have only bodies and no soul. Just layers and layers of fat, and nothing behind -- vegetables, cabbages. Howsoever sophisticated they may be, educated, full of knowledge, there is not much difference.

They say the difference between a cauliflower and a cabbage is not much: when the cabbage goes through college it becomes a cauliflower.

Repose is far more essential even than food. If sometimes you go on a small fast it is good, but repose should never be forgotten -- because basically the body is only a temple: the deity is within. The body has to be loved only because it is a temple of the deity. The body is only a means; the end is inside.

Repose is food, meditation is food, for the soul. Repose means silence, rest, relaxation, calmness, coolness, collectedness, meditativeness. A state of unoccupied mind, empty, silent, with no idea of any doing, not going anywhere, not rushing anywhere -- just being herenow. That is repose. And to be herenow is tremendously nourishing, because then you are deeply in tune with God, then music showers on you.

The past is no more, it is dead; the future is not yet, it is unborn. Only the present is. Only the present is alive. When you are herenow, life flows in you. When you are herenow, you are in God. And that is nourishment, that is real food.

In that sense the Upanishads have said: ANAM BRAHM -- food is God, God is food. In the sense of repose it is REALLY food. As the body will die without food, the soul dies without repose.

The materialist thinks only of the body, and the spiritualist thinks only of repose, and both remain lopsided. One has a very nourished soul but an undernourished body; the temple is in ruins. And one has a beautiful temple, a marble temple, but the deity is dead, or has not come yet. Both are missing something.

We need a music of earth and sky, of body and soul; we need a harmony between the visible and the invisible. The food is visible, repose is invisible. And you need both, and you need a rhythm between the two.

The person who has not known what repose is starts stuffing too much food in himself. Nothing can help him unless he learns repose -- no dieting is going to help, no exercises are going to help, no disciplining is going to help. Sooner or later he will start eating again, because his inner being feels so empty and he knows no other way to fill it -- he knows only one way: to go on throwing food inside himself.

When people come to me with the problem of too much obsession with food, my only suggestion is: become more meditative. Don't be worried about food. Become more loving, become more meditative, and the problem will disappear. When you are full of love and meditativeness, you need not stuff yourself with food. The food is only a substitute -- because you are missing the inner food, you are trying to substitute it by outer food.

The man of repose always remains very very alert, aware, of what he is eating, how much he is eating. He cannot eat more than is needed, and he will not eat less than is needed. He is always in the middle, he is a balance.

TOO MUCH ATTENTION OR TOO LITTLE SHUN, FOR ENVY THUS, TO EITHER EXCESS IS ALIKE ATTACHED.

Pythagoras is always reminding you about the golden mean: be in the middle -- as much as Buddha goes on reminding about MAJJHIM NIKAYA, the middle path.

TOO MUCH ATTENTION OR TOO LITTLE SHUN...

Don't hanker for too much attention from people -- that is an ego trip. Don't try to become very famous, well-known, this and that -- that is an ego trip. But that does not mean start trying to become a nonentity -- that nobody should know you, that you should remain anonymous -- that is again the same trip on the other extreme. Avoid both. All extremes have to be avoided. Excess is evil according to Pythagoras -- and it is. And to be in the middle, to be exactly in the middle, is virtue. Never be an ascetic, and never become indulgent. Don't eat too much food and don't go on long fasts. Don't become too much obsessed with luxury, and don't become too much anti-luxury, anti-comfort.

LUXURY AND AVARICE HAVE SIMILAR RESULTS. ONE MUST CHOOSE IN ALL THINGS A MEAN JUST AND GOOD.

Don't renounce the world, and don't be worldly either. Rejoice in the balance -- dance, because balance is dance. Sing because balance is a song. Become musical because balance creates music.
And remember, in each and everything the golden mean has to be followed. And if you can follow the golden mean, you will become gold, your baser metal will be transformed into the highest metal, gold.
Gold is a symbol of the ultimate peak -- that's why Pythagoras has called these sutras, GOLDEN VERSES. It is an alchemical expression. Down the ages alchemists have been trying to find ways to transmute baser metals into gold. Remember, they were not concerned with baser metals and gold at all: their whole purpose was how to transform man from a sexual animal into an ecstatic consciousness, how to transform the animal in man into God. That state is represented by gold.
Follow the golden mean and you will become the gold. Follow the path of balance and all the mysteries will be revealed to you. That's my message to my sannyasins too: Don't leave the world and yet be not of it.
Philosophia Perennis, Vol 2

Chapter #2

Chapter title: Zorba The Buddha
1 January 1979 am in Buddha Hall

The first question

Question 1
OSHO, RIGHT NOW, HERE, I COULD DRINK YOU, SHARE IN YOUR BUDDHAHOOD, BUT I DON'T. DAY AFTER DAY, I DON'T. BELOVED OSHO, IS OUR CONDITIONING THAT DIFFICULT TO DROP?

Rashid,

THE MOST DIFFICULT THING IN LIFE IS TO DROP THE past -- because to drop the past means to drop the whole identity, to drop the whole personality. It is to drop yourself. You are nothing but your past, you are nothing but your conditionings.
It is not like dropping clothes -- it is as if one's skin is being peeled off. Your past is all that you know you are.
Dropping is difficult, arduous -- the most difficult thing in life. But those who can dare to drop it, only they live. Others simply pretend to live, others simply go on dragging themselves somehow. They don't have any vitality -- they can't have. They live at the minimum. And to live at the minimum is to miss the whole thing.
It is only when you live at the optimum of your potential that blossoming happens. It is only at the optimum expression of your being, of your truth, that God arrives -- that you start feeling the presence of the divine.
The more you disappear, the more you feel the presence of the divine. But the presence will be felt only later on. The

first condition to be fulfilled is disappearing. It is a kind of death.

Hence, Rashid, it is difficult. And conditioning has gone very deep -- because you have been conditioned from the very beginning; from the first moment you were born, conditioning started. By the time you became alert, a little aware, it had already reached to the deepest core of your being. Unless you penetrate yourself to this deepest core that was not conditioned at all, that was before conditioning started, unless you become that silent and that innocent, you will never know who you are.

You will know you are a Hindu, a Christian, a communist. You will know you are an Indian, a Chinese, a Japanese, and you will know many things -- but those things are just con-ditionings imposed upon you. You had come into the world utterly silent, pure, innocent. Your innocence was absolute.

Meditation means to penetrate to that core, to that innermost core. Zen people call it KNOWING THE ORIGINAL FACE.

This conditioning has to be understood first. Because of this conditioning you have lost something essential, something natural, something spontaneous in you. You are no more a human being, you only appear to be one. You have become a humanoid.

The humanoid is a being who is incapable of knowing himself, who has no idea who he is. A,l his ideas about himself are borrowed; they are given to him by other humanoids. The humanoid is incapable of mobilizing his own intentions; he has no more capacity to will, to be. He is

a dependent phenomenon; he has lost his freedom. This in essence is his psychopathology.
And the whole of humanity today is psychopathological. The people who look normal to you are not normal at all. This whole earth has become a great madhouse. But because the whole earth is a madhouse, it is difficult to see. People everywhere are just like you, so you think you are normal and they are normal.
It is very rare that a normal person happens in this world -- this world does not allow the normal to happen. Buddha is normal, Jesus is normal, Mohammed is normal. But they look abnormal because they are such a small minority. The majority is pathological. And this majority is very decisive. It crucifies Jesus, it poisons Socrates, it kills Mansoor.
The humanoid is one who cannot will for himself, who is always looking for authorities, who always needs somebody ELSE to tell him what to do. He is ready to obey: he is never ready to choose. That's what Pythagoras wants you to do, and all the great Masters of the world: choose, will, be a light unto yourself.
The humanoid cannot will for himself because he has never learnt to do so. That's why, Rashid, you say:

RIGHT NOW, HERE, I COULD DRINK YOU, SHARE IN YOUR BUDDHAHOOD. BUT I DON'T.

Because you cannot will on your own, you cannot choose on your own. You have become utterly dependent. The humanoid cannot will for himself because he has never been taught to do so. The incapacity to will for oneself is

not a genetic trait. It is not in the least an inherited inability; rather, it is an achieved inability.

You were born to see the truth, you were capable. Each child is able to see God, to communicate with existence, to will -- but we hinder him. Slowly slowly, all the doors are closed. Slowly slowly, he achieves a kind of inability, a kind of impotence. And then even when he sees the doors of the prison are open, he cannot come out. He clings to the bars.

It is like a parrot who has lived so long in the cage that he has forgotten that he has wings. Leave the door open... he will not come out of it. If you try to bring him out he will cling to the bars.

That's what is happening to you, Rashid. This is your achieved inability. Especially, this inability means that the earlier rearing and education of a human being either discouraged or never gave the chance for this active willing to take place.

Parents don't allow the children to will. Then there are teachers, and those teachers are employed by the parents and the society. They are in the service of the past. The whole educational system serves the past, it does not serve you -- remember it. From the kindergarten to the college, all the teachers and the professors are in the service of the past; they are there to maintain the past. They are not for you, they are not to help you, they are to condition you. And then the priest and the politicians... they are ALL trying to condition you. Nobody wants you to be a free man, everybody wants you to be a slave -- because the more you are a slave, the more easily you can be exploited. The leader will need followers. From where is he going to

find followers? Unless people are slaves and in constant need of somebody to dominate them, from where is he going to find followers?

And stupid politicians dominate millions of people. The only reason is that millions of people have been reduced to such psychological slavery that they cannot move on their own. Even if they have to follow a blind person, it is better to follow him than to be alone. They have become sheep -- they are no longer people, they are no longer human beings. A humanoid is a sheep, a humanoid is a herd animal.

Have you seen sheep walking? Huddling with each other, keeping themselves in the herd? Everybody is afraid. The humanoid's BASIC conditioning is that of fear. From the very beginning you have been poisoned through fear -- all kinds of fear. The fear of hell, the fear of disrespectability, the fear of being a failure in the world... fears and fears and fears.

And if you follow the leaders and the priests and the pedagogues, then you have been promised all kinds of carrots. You have been promised all kinds of rewards -- here and hereafter too.

The humanoid simply shows that during a person's formative years he became habituated to having someone else frame his projects, directions and purposes. Somebody did his willing for him, and did it so effectively and convincingly that he never learnt to do it for himself. A humanoid is a human being who has been intentionally denied the God-given birthright to his full human possibilities. And now this person will remain a tyrant-needing, tyrant-seeking humanoid for the remainder of his

life -- unless he becomes part of a Buddhafield and is awakened from his sleep.
That awakening is satori, that awakening is samadhi, that awakening is enlightenment. The Master cannot give you anything that you don't already have. The Master simply takes the conditionings away from you and leaves you alone as you were born. He makes you a child again: that is the whole purpose of a Master.
But this cannot be imposed on you, Rashid. You will have to be courageous enough to drop the conditioning. Great guts will be needed. But you have shown courage already by becoming a sannyasin. You have shown courage already by being here in my presence, to be with me.
Just a little more.... And once you start dropping your conditionings you will become aware of your wings. And those wings can take you to the ultimate reality: the flight of the alone to the alone. But there you can go only as an innocent being -- unconditioned, utterly disidentified from the past.
I know you CAN drink me right now. Nobody is preventing you. I am inviting you. The whole situation is supportive.

Still you say: I DON'T. DAY AFTER DAY, I DON'T.

Only you can do it. It cannot be done on your behalf -- because to do it on your behalf will again help your humanoid to remain. This thing you have to do! You have not done a thing before: this thing you have to do, however long it takes. But I am not going to do it for you. I will

make it more and more tempting, seductive, but you will have to act.
That will be the first act of freedom in your life. And the first step is half the journey -- the other half is very easy, it comes of its own accord.

Once the devils were having a conference on how to destroy the world fast but easily. They put their heads and tails together to think.
At last there was a stir in the assembly and all eyes were turned to Anger who stood up to speak. "Let me go and destroy the world," he said. "I will set brother against brother. I will make men angry with each other and they will destroy themselves."
But the leader of the devils was not satisfied. Lust stood up to speak next: 'I will defile men's minds. I will make love disappear and men will be turned into beasts."
Shaking his head disgustedly at the answer, Greed spoke up: "Allow me to go and I will instill in men's hearts the most destructive of all passions. Man's own uncontrolled desires will destroy him."
The twins, Gluttony and Drunkenness, told how they could make men's bodies diseased and their minds besotted.
Envy, Jealousy and Hate each told how he could destroy man. Idleness claimed he could do the job.
But with none of these was the leader satisfied. Finally, his last assistant spoke up. This one said, "I shall talk to man persuasively in terms of all that God wants him to be. I shall tell him how fine his plans are to be honest, clean and brave. I shall encourage him in the good purpose of his life."

The leader was aghast at such a talk, but the assistant continued, "However, I shall tell man there is no hurry, he can do all of these things tomorrow. I shall advise him to wait until conditions become more favourable before he starts."
The leader of the devils was pleased. He said, "You are the one who shall go on earth to destroy man."

Whenever your mind says "Tomorrow..." remember, the mind is functioning as the devil.
The moment is now and here. Never postpone it -- postponement becomes an addiction. And the most destructive thing in life is the idea of tomorrow. Tomorrow never comes. One goes on postponing... and instead of tomorrow, death comes one day. And then it is too late. Rashid, no more postponing. This is the only moment you have CERTAINLY got -- the next moment is not certain. This moment has to be lived in its totality.

The second question

Question 2
OSHO, WHAT MESSAGE DO YOU HAVE FOR THE WORLD SYMPOSIUM ON HUMANITY?

Krishna Prem,

I TEACH A NEW MAN, a new humanity, a new concept of being in the world. I proclaim HOMO NOVUS. The old man is dying, and there is no need to help it survive any more. The old man is on the deathbed: don't mourn for it --

help it to die. Because only with the death of the old can the new be born. The cessation of the old is the beginning of the new.

My message to humanity is a new man. Less than that won't do. Not something modified, not something continuous with the past, but utterly discontinuous.

Man has lived up to now not truly, not authentically; man has lived a very pseudo life. Man has lived in great pathology, man has lived in great disease. And there is no need to live in this pathology -- we can come out of the prison, because the prison is made by our own hands. We are in the prison because we have decided to be in the prison -- because we have believed that the prison is not a prison but our home.

My message to humanity is: Enough is enough. Awake! See what man has done to man himself. In three thousand years man has fought five thousand wars. You cannot call this humanity healthy. And only once in a while has a Buddha bloomed. If in the garden only once in a while a plant brings a flower, and otherwise the whole garden remains without flowers, will you call it a garden? Something very basic has gone wrong. Each person is born to be a Buddha: less than that is not going to fulfill you. I declare to you your Buddhahood.

But what has gone wrong? Why has man lived for thousands of years in a kind of hell? For thousands of years we have lived with an either/or concept of man as a kind of battleground between the lower and the higher, the material and the spiritual, the worldly and the other-worldly, between good and evil, between God and the Devil. The

consequences of such have severely limited human potential.

To destroy man, to destroy his power, a great strategy has been used -- and that is to divide man in two. Man has lived with the concept of either/or: either be a materialist or be a spiritualist. You have been told you cannot be both. Either be the body or be the soul -- you have been taught you cannot be both.

This has been the root cause of man's misery. A man divided against himself is going to remain in hell. Heaven is born when man is no more divided against himself. Man split means misery and man integrated means bliss.

Up to now, humanity has been schizophrenic -- because you have been told to repress, to reject, to deny, many parts of your natural being. And by rejecting them, by denying them, you cannot destroy them -- they simply go underground. They go on functioning from your unconsCious; they become really more dangerous.

Man is an organic whole. And all that God has given to man has to be used; nothing has to be denied. Man can become an orchestra; all that is needed is the art of creating a harmony within oneself.

But your so-called religions have been teaching you ways of disharmony, ways of discord, ways of conflict. And when you are fighting with yourself you go on dissipating your energy. You remain dull, unintelligent, stupid -- because without great energy nobody is ever intelligent. When energy overflows there is intelligence. Energy overflowing is what causes intelligence to grow. And man has lived in an inward poverty.

My message to humanity is: Create a new man -- unsplit, integrated, whole.
Buddha is not whole, neither is Zorba the Greek. Both are half and half. I love Zorba, I love Buddha. But when I look into the deepest core of Zorba something is missing: he has no soul. When I look into Buddha something again is missing: he has no body.
A great meeting I teach: the meeting of Zorba and Buddha. I teach ZORBA THE BUDDHA -- a new synthesis. The meeting of the earth and the sky, the meeting of the visible and the invisible, the meeting of all the polarities -- of man and woman, of day and night, of summer and winter, of sex and samadhi. Only in that meeting will a new man arrive on the earth.
My sannyasins, my people, are the first rays of that new man, of that HOMO NOVUS.
The inner division has led humanity into a state of suicide. It has created only slaves -- and slaves CAN'T really live, they have nothing to live for. They are living for others. They have been reduced to machines -- skillful, efficient, but a machine is a machine. And the machine cannot have the joy of living. It cannot celebrate, it can only suffer.
The old religions believed in renunciation. Renunciation has been a curse. I bring a blessing to you: I teach rejoicing, not renunciation. The world has not to be renounced, because God has not renounced it -- why should you? God IS... why should you be out of it?
Live it in its totality -- and living life in totality brings transcendence. Then the meeting of the earth and the sky is tremendously beautiful; there is nothing wrong. Then the

polarities disappear into each other and the polar opposites become complementaries.

But the old man was not really human. He was a humanoid, a HOMO MECHANICUS -- a man who is not really whole. And the man who is not whole can never be holy.

The new man is coming, arriving, every day. He is in a minority, it is natural -- but the new mutants have arrived, the new seeds have arrived. And this century, the end of this century, is going to see either the death of all humanity or the birth of a new human being.

And it all depends on you. If you remain clinging to the old, then the old man has prepared in every way to commit a great suicide, a universal suicide. The old man is ready to die; the old man has lost the zest to live.

That's why all the countries are preparing for war. And the Third World War will be a total war. Nobody is going to be a winner, because nobody is going to survive it. Not only is man going to be destroyed but all life on earth.

Beware! Beware of your politicians -- they are all suicidal. Beware of the old conditioning which divides you as Indians, as Germans, as Japanese, as Americans. The new man has to be universal. He will transcend all barriers of race, religion, sex, colour. The new man will not be of the East or of the West; the new man will claim the whole earth as his home.

Only then can humanity survive -- and not only survive -- with the coming of a new concept of man.... The old is the concept of either/or: the new will be both/and. Man has to live a rich life outwards and a rich life inwards; there is no need to choose. The inner life is not against the outer life; they are part of one rhythm.

YOU need not be poor on the outside just to be rich in the inside. And you need not be rich on the outside and drop being rich in the inside. That's how it has been up to now -- the West has chosen one way: Be rich on the outside! The East has chosen another: Be rich on the inside! Both are lopsided. Both have suffered, both are suffering.

I teach you total richness. Be rich on the outside through science, and be rich in your innermost core through religion. And that's what will make you one, organic, individuals.

The new man is no battle ground, no split personality, but an image of man unified, unique, fully synergic with life in its totality. The new man embodies a more viable, mutant image of man, a new way of being in the cosmos, a qualitatively different way of perceiving and experiencing reality. So please don't mourn the passing of the old. Rejoice that the old is dying, the night is dying, and the dawn is on the horizon.

I am glad, utterly glad, that the traditional man is disappearing -- that the old churches are becoming ruins, that the old temples are deserted. I am IMMENSELY glad that the old morality is falling flat on the ground.

This is a very great crisis. If we take the challenge, this is an opportunity to create the new. It has never been so ripe at any time in the past. You are living in one of the MOST beautiful ages -- because the old is disappearing, or has disappeared, and a chaos is created. And it is only out of chaos that great stars are born.

You have the opportunity to create a cosmos again. This is an opportunity that comes only once in a while -- very rare.

You are fortunate to be alive in these critical times. Use the opportunity to create the new man.

And to create the new man you have to begin with yourself. The new man will be a mystic, a poet, a scientist, all together. He will not look at life through old rotten divisions. He will be a mystic, because he will feel the presence of God. He will be a poet, because he will celebrate the presence of God. And he will be a scientist, because he will search into this presence through scientific methodology. When a man is all these three together, the man is whole.

That is my concept of a holy man.

The old man was repressive, aggressive. The old man was bound to be aggressive because repression always brings aggression. The new man will be spontaneous, creative. The old man lived through ideologies. The new man will live not through ideologies, not through moralities, but through consciousness. The new man will live through awareness. The new man will be responsible -- responsible to himself and to existence. The new man will not be moral in the old sense; he will be amoral.

The new man brings a new world with him. Right now the new man is bound to be a mutant minority -- but he is the carrier of a new culture, the seed. Help him. Announce his arrival from the housetops: that is my message to you.

The new man is open and honest. He is transparently real, authentic and self-disclosing. He will not be a hypocrite. He will not live through goals: he will live herenow. He will know only one time, now, and only one space, here. And through that presence he will know what God is.

Rejoice! The new man is coming, the old is going. The old is already on the cross, and the new is already on the horizon. Rejoice! I say again and again, Rejoice!

The third question

Question 3
WHY DO YOU TEACH NUDITY TO PEOPLE?

Sir,

DO YOU SEE ANYBODY NUDE HERE? Are you utterly blind? I teach truth -- truth is bound to be nude. Truth cannot hide itself. I don't teach nudity: I certainly teach nude souls. And your clothes sometimes become a hindrance; they hide, they become defences.
Once in a while, whenever the opportunity is possible and nobody is disturbed by your being nude, be nude. I am not telling you to go nude in the marketplace, but whenever the opportunity arrives and whenever you can be nude in the sun and in the wind and in the rain, be. Just by dropping the clothes you will feel a tremendous liberation -- because your clothes are representative of your civilization, of your conditionings.
Your clothes are not just clothes -- they are hiding you from everybody else's eyes. And it is good sometimes to be with the birds and with the animals and with the trees, just as they are, utterly nude. I am not saying go to your office nude or sit in your shop nude. But I certainly say to you that if once in a while you cannot be nude and natural, you will miss something of immense value.

But why has the question arisen in you? You should ask God why he creates nude people. He does not send you with clothes. He has not learnt yet that man is afraid of being nude.

Miss Winklethrop was a sweet old lady, but marriage had passed her by and she lived alone except for her friends the fishes. All over the house in bowls and tanks, they flipped and swished and glittered in and out of the rocks and weed. Even the bathtub was alive with hundreds of her delicate friends.
One day, the vicar came to call and, upon seeing the exotic bathtub, he exclaimed, "But, Miss Winklethrop, what do you do when you want a bath?"
She coloured slightly and said, "Oh, Vicar, it is all right. I blindfold them!"

I have heard about a nun who used to take her baths with her clothes on. Somebody asked her, "What is the matter with you?"
She said, "It is simple. I have heard that God goes on looking at you wherever you go -- and I can't be nude before God."

If you can't be nude even before God, then what kind of ugliness are you carrying within yourself?
But please don't misunderstand me. I am not telling you to be nude twenty-four hours a day; that will be an extreme. Mahavira did that -- he lived nude twenty-four hours a day for forty years. I don't teach that kind of extremism -- because when it is cold, don't be nude. And when you are

functioning in the society where clothes are respected, don't be nude. But I cannot tell you to take your bath with clothes on -- that is another extreme.

I teach simplicity and I teach the golden mean. But you must be hearing something else. You must have seen some nude pictures from the ashram. A few people come here and they look all around... particularly Indians because they are very much interested in nude bodies. They have not seen -- they are poor people -- they have not seen the beauty of a nude body, the beautiful contours of a nude body. They are too much obsessed. They come here, they look all around, and they feel a little frustrated because they don't see anybody nude.

You must have come with that idea. Yes, nudity sometimes happens in the therapy groups, because therapy groups are meant to destroy all your hypocrisy. And dropping your clothes is a great step in dropping your hypocrisy. Dropping your clothes is a great step in accepting your body as it is.

Why are you so much afraid of dropping your clothes? Many people have ugly bodies. And the reason why they have ugly bodies is because they have never allowed their bodies natural growth. And clothes are a good strategy to hide your ugly bodies behind. People are afraid of being nude because they know their bodies don't look good. They don't accept their bodies.

Dropping your clothes sometimes gives you a great acceptance of your body. And dropping your clothes will help you to have a beautiful body too -- because then you will start contemplating about it. You have not even seen your own body in total nudity, so you are not aware of what

you are doing with your body -- that you are eating too much or that you are not eating enough, that your ways of life are unhealthy.
It is perfectly good to be nude -- perfectly good to be nude with friends, perfectly good to be nude in your family with your children, because if small children know the bodies of their parents from the very beginning they will never become obsessed. They will never become obsessed with anybody's body; they will have a totally different kind of approach. They KNOW what bodies are -- they have known their mother, they have known their father, their brothers. But even that is impossible.
In deep love relationships one should be nude! -- with friends, with family. Once in a while it is tremendously helpful; it brings you closer to nature.
But when I say these things you are there with your minds to interpret. You don't listen to what I say -- you have your prejudices and you go on listening through your prejudices. You are deaf. Your prejudices and your old ideas are clamouring in your mind.

Three nuns were walking along the street and one was describing with her hands the tremendous grapefruit she'd seen in Florida.
The second one, also with her hands, described the huge bananas she'd seen in Jamaica.
The third nun, a little deaf, asked, "Father who?"

I say one thing, I talk about the grapefruit, and you ask, "Father who?" Your mind is full of garbage. Although you call that garbage very sacred, maybe -- but cowdung is

cow-dung. Whether you call it holy cowdung or not does not matter. Your minds are full of cowdung.
And it is because of these minds that you cannot understand me, what I am saying. What I am saying is very simple! If you drop your prejudices, if you put your ideas a little bit aside and you listen silently, the truth of what I am saying will be self-evident.
The whole of nature is nude except man. And by your clothes you have become disconnected from nature. It is of tremendous significance sometimes to be nude on the beach and to lie down in the sand under the sun, and feel the sand with your whole body and the sun with your whole body. Sometimes it is utterly beautiful to dance nude under the stars, so that you can again feel the cosmic rhythm that surrounds you, the cosmic vibe.
But we have made a totally plastic world. We are surrounded not by God's nature but by man-made clothes. We live not with trees but great huge ugly cement structures. We move not on the naked earth but on coal-tar roads, cement roads.
We have created a world around ourselves and we have cut ourselves off from nature. We have become uprooted -- and this uprootedness is one of the basic causes of your misery. Become rooted again into the soil.
The future of humanity will depend on it. We should bring nature BACK into our lives. When you are sitting by the side of a river, it is a totally different phenomenon from when you are sitting by a swimming pool. The swimming pool has no life in it, it has no flow, it is dull, it is dead. When you are in the mountains it is a totally different world.

It will be easier for you to understand Pythagoras and Buddha and Zorba and me if you go to the mountains, to the rivers, to the trees. But the trees won't understand your clothes -- the trees will laugh at you.

I have heard about a great Zen Master. The emperor of Japan went to see him -- he had heard that the Master lived totally nude. The emperor thought maybe he had no clothes, so he prepared, ordered the best clothes possible. He took beautiful velvet clothes and gowns studded with diamonds as a present to the naked fakir.
The Master started laughing. He said, "Thank you for your present, but you will have to take it back."
The emperor said, "Why?"
The Master said, "You know, I am the only human being here. All my friends are trees and birds and animals -- they will laugh at me, they will think I have gone mad. They are all nude, they understand nudity. They won't understand these beautiful clothes, they won't understand these diamonds, they won't understand at all. And if I wear these clothes they will not only laugh at me and they will not only ridicule me -- they will start going away from me. We will lose contact. You please take your clothes back."

If you live in the mountains and if the weather allows you, be nude. And that will give you a tremendously new thrill. A new life will surge up in you.
In a better world, we will learn more and more to be nude. Clothes should be used for comfort, not for any other reason. Clothes should be used for convenience, not for any other reason. Clothes have no morality in them!

The fourth question

Question 4
OSHO, WILLIAM BLAKE SAID, 'THE WAY OF EXCESS LEADS TO THE PALACE OF WISDOM,' AND, 'MAN NEVER KNOWS WHAT IS ENOUGH BEFORE HE KNOWS WHAT IS TOO MUCH.' I BELIEVE THAT THE GOLDEN MEAN IS THE WAY FOR THOSE WHO ARE ALREADY IN THE TRUTH, BUT FOR A SEEKER IT SEEMS TO BE THE WAY OF CUNNINGNESS AND COWARDICE. PLEASE COMMENT.

Vivarto,

WILLIAM BLAKE is RIGHT. He is one of the greatest mystic poets of the world -- he cannot be wrong. He is right when he says, "The way of excess leads to the palace of wisdom." But the name of the palace of wisdom is 'the golden mean'. The way of excess LEADS to the golden mean.
And I am not saying, neither is Pyathagoras saying, to be cunning and cowards. All that is meant is: remember that the goal is the golden mean. In excess you are already living, and this is not your first life either. You have lived long, many many lives, in the ways of excess. You have lived long enough -- when are you going to awaken?
Have you not lived in the ways of excess? Sometimes eating too much, sometimes fasting; sometimes indulging, sometimes renouncing -- everybody has been doing that. If

you had stopped doing that, you would have become enlightened already. Why are you still unenlightened? Because of the excess.

You go on moving like a pendulum of an old clock -- from right to left, from left to right -- and you go on moving. Remember, when you go to one extreme, you are getting momentum, gathering momentum, to go to the other extreme. And this goes on and on... this is a vicious circle. Pythagoras is talking to the seekers; Pythagoras is talking to the disciples, as I am talking to the disciples. A disciple is one who has become tired of the ways of the world and wants to have a new perspective, wants to have a new insight.

Yes, Blake is right -- but Pythagoras is not wrong! You have been living according to Blake up to now. Now don't go on moving in the same vicious circle for ever and for ever. "The way of excess leads to the palace of wisdom." Where is the palace of wisdom? And you have lived on the way of excess long enough! You must have arrived by now. Maybe your life is of extremes, but it is unaware. Become aware of your extremes. Bring awareness to your life and your acts, and slowly slowly you will see the extremes are disappearing. The pendulum is not moving so fast, is slowing down. Its swings are not as big as before -- smaller swings. And, slowly slowly, one day the pendulum has stopped exactly in the middle. And when the pendulum stops in the middle, you enter into eternity. When the pendulum stops, the clock stops, time stops: you enter into eternity.

William Blake is right, but Pythagoras is far more right. William Blake talks only about the path: Pythagoras is telling you something about the goal.
And Blake says, "Man never knows what is enough before he knows what is too much." But have you not known yet what is too much? Contemplate over it. Don't make Blake an excuse -- otherwise you are being cunning. Have you not lived in the extremes, continuously moving from one polarity to the other? How long do you want to live in it to know? And just by living it, do you think you will know? You will have to introduce something: you will have to introduce contemplation, meditation. And then only will you be able to know what is too much and what is too little. Meditation brings balance. And balance is beauty, and balance is music, and balance is God.
In the East, all the great words that we have used for the ultimate are made from a root meaning 'balance'. Samadhi: it comes from SAM -- SAM means balance. SANGEET, music -- again it comes from sam, balance. SAMBODHI, enlightenment -- it comes from SAM. SAM means balance. Balance is samadhi, balance ' is enlightenment.
You have lived enough to know what is enough and what is too much. But, Vivarto, you want to find some excuse to continue the way you have been living up to now.

YOU SAY: I BELIEVE THAT THE GOLDEN MEAN IS THE WAY FOR THOSE WHO ARE ALREADY IN THE TRUTH.

Those who are already in the truth, they don't need any way. They have arrived. Don't be clever, don't be

diplomatic with me. Don't try to find ways to escape from the truth. The way is not for those who have arrived -- obviously. They don't need any way. The way is for those who have not yet arrived.

And you say: BUT FOR A SEEKER IT SEEMS TO BE THE WAY OF CUNNINGNESS AND COWARDICE.

It is not. It is the way of consciousness, not of cunningness and cowardice -- because to be cowardly is again one extreme. The so-called brave and the so-called coward are extremes. And so is cunningness an extreme -- the other extreme of simplicity.
The golden mean is neither bravery nor cowardice -- it is awareness. It is neither cunningness nor simplicity -- it is awareness. It is always awareness: the taste of the golden mean is that of awareness.
Pythagoras is not saying to you, "Impose some character upon yourself." He is simply saying, "Be watchful. See how you go on moving from one extreme to another." Watch... and watching, you will find the golden mean of your own accord. It has not to be learnt from somebody else. It will arise in your own being, it will be a discovery.

The fifth question

Question 5
I AM VERY MUCH AFRAID OF MY WIFE. WHY? AND NOTHING IS WRONG WITH HER EITHER. SHE IS ONE OF THE MOST PERFECT WOMEN THAT ONE COULD EVER FIND.

OUR LOVE is ALWAYS CONTAMINATED BY FEAR. The wife is afraid of the husband, the husband is afraid of the wife. The children are afraid of the parents, the parents are afraid of the children. We live in fear. Even in love, fear continues to poison our relationships.

You ask: I AM VERY MUCH AFRAID OF MY WIFE. WHY?

Who is not? Have you come across a person who is not afraid of his wife? Everybody is -- because we don't know how to love without fear.
Love has to be learnt, it is an art. It needs great intelligence. You don't love; that's why there is fear. If love is there, love dispels all fear. If fear is there, that simply shows your love is bogus -- it must be something else pretending to be love. It may be lust pretending to be love. Yes, lust is bound to remain afraid, because lust means you are exploiting the woman, you are using the woman. And the fear is always there: she may leave you. She may deny you, she may say no. And because it is only lust, a sexual lust, you are always afraid that if she says no then your sexual needs will not be fulfilled
And women become very very clever about it. The moment they see that the husband is sexually interested they start withdrawing. Because they don't want to be used as means; they don't want to be reduced to commodities! They resist, they fight.
I have heard:

One eighty-year-old man met in a summer resort with a woman of the same age. They fell in love. It can't happen in India -- it must have happened in America. In India even young people don't fall in love. In America even eighty-year-olds fall in love. Both situations are ugly. A young man not falling in love is ugly, an eighty-year-old man falling in love is ugly. The young man not falling in love shows that he is not young, and the old man falling in love, an eighty-year-old, simply shows he is not yet a grown-up. They fell in love, they got married. The first night, the old man took the old woman's hand, pressed it lovingly; for a few minutes they were holding each other's hands and pressing, and then they went to sleep. That was their honeymoon.

Next day, the old man pressed, but not so long.

The third day, when he. was just going to press the old woman's hand, she said, "But today I have a headache."

Even pressing hands.... Nobody wants to be used. The greatest humiliation in life is to be used. And because you are using your women, that's why you are afraid. And they keep you in fear. If you use them, you will remain in fear. If you use them, they will torture you in every possible way. They will take revenge.

This is how it has been up to now. You will have to understand more about love. Love never uses the other. Love shares -- but the other is not used, never. And then fear disappears.

Love is not really a need, but an overflowing. When you need somebody, you cling. When you cling you are afraid. Clinging is always out of fear -- and the other knows that you are clinging, and the other starts exploiting the

situation. And the other is also clinging. The woman is afraid the husband may leave, the husband is afraid the woman may leave. They are both in constant fear, in jealousy, watching, guarding each other. Husbands and wives turn into enemies rather than friends.

Mulla Nasruddin was talking to his doctor. The doctor said, "Nasruddin, you confess that you are bad-tempered. I suppose I need not tell you that science has discovered that your bad temper is caused by an ugly little microbe." Mulla Nasruddin said, "For heaven's sake, speak quietly. She's sitting in the next room."

Husbands and wives live in fear, and the whole relationship has gone poisonous. And because this is one of the most fundamental relationships of life, the whole life is poisoned by its poison. Children will come out of your marriage, and your marriage is already bitter, sour. The children will come out of it and from the very beginning they will carry the shadows.

Marriage is the most fundamental institution. Out of it everything grows. It is the centralmost one of the society, the central core. It has to be transformed. It is ugly. It is not yet out of love that people get married, but for other reasons -- financial, social, religious -- and there are a thousand and one reasons.

If you are in love with somebody then the basic requirement is: make the other as free as possible -- because if you make the other free, only then can you have freedom. And in freedom, fear disappears. Fear is part of bondage.

Desk attendant to man checking into hospital with a black eye and several other minor injuries: "Married?"
"No, automobile accident."

The marriage that happens to be here on the earth today is almost an automobile accident. It is not yet a flowering of two beings in togetherness. It is almost a calamity. We have to change the whole foundation. People should not get married too early; they should experience as many love relationships as possible BEFORE they decide to get married.

The first love is really great, because it is the first -- otherwise it is very dangerous. It is the first so it is very romantic, but the romance will disappear soon. It is not going to become a stable foundation; it is not going to become your true marriage.

A man, before he decides to get married, should have known many women. And the woman should have known many men. Only then can you choose, only then can you feel with whom you are in tune. Only then can you understand with whom you start soaring high. But, down the ages, we have not allowed this.

A great experience of other people is needed before you can become committed. But now our ideology is still pretechnological. It was dangerous in the past, because the woman may have got pregnant and there would have been trouble for the woman, for the family, for her whole life. That's why there has never been a question of the man remaining virgin before he gets married. But for the woman

it has been an absolute requirement all over the world to be a virgin.
Why this double standard? Why should the woman be a virgin? And why not the man? They say, "Boys are boys..." And girls are not girls?
It was simply because there was no technological protection for the woman. Now the protection is there. After the invention of fire, the pill is the greatest invention in the world. And the greatest revolutionaries are nothing compared to the revolution that the pill has brought into the world. You may not be aware but the pill has changed the whole world -- because it has changed the whole sexual code.
You are living in a post-technological age. You need not carry pre-technological ideologies; they are all harmful. They were needed once, they are no more needed. They are hampering your progress; they are unnecessary burdens. You are carrying them for NO reason and getting disturbed in your life.
Men and women should meet, know each other, and there should be no hurry to get married. Slowly slowly, you will learn the art of love, and you will learn the ways of being with people, and you will also learn with whom there is a spiritual affinity .
Marriage is a spiritual affair, not a physical phenomenon -- no, not at all. It is a spiritual at-one-ment. When you start feeling with some woman or with some man that a great music is arising something of the beyond penetrates. only then get settled. Otherwise there should be no hurry.

You ask me: AND NOTHING IS WRONG WITH HER.

Nothing is wrong with anybody else in the world. I see a beautiful man and a beautiful woman, and both are beautiful separately. Together, both are ugly. Something goes wrong; they don't fit. The man is beautiful, the woman is beautiful, but the marriage is ugly. They don't fit; they are not meant for each other.
And when the marriage goes ugly, they both start becoming ugly, slowly slowly. I have never come across an ugly person -- all persons are beautiful. But they need beautiful relationships to go on growing in their beauty, to go on bringing new flowers, new songs.

You say; SHE IS ONE OF THE MOST PERFECT WOMEN THAT ONE COULD EVER FIND.

That may be so -- if you say it, I believe you. Otherwise, perfect people are nowhere to be found. Perfect people don't exist. Imperfection is part of life, a very essential part of life. The moment somebody becomes perfect, he starts disappearing from life.
That's why we say Buddhas are never born again -- they became perfect, they need not come back. They have learnt all that was to be learnt here on the earth; they need not become embodied again.
You say your wife is as perfect a woman as one can ever find. She may be a moralist, she may be a perfectionist -- but a perfectionist is a totally different thing from one who is perfect. A perfectionist is a neurotic person -- and neurosis can hide behind perfectionism very easily. And

women tend to become perfectionists, because they are not allowed any other kind of domination.
For centuries, man has dominated in every other way -- economically, socially, politically, religiously. Everywhere he is in domination. He has not left any way for the woman to dominate; she had to invent her own ways.
Every woman becomes a moralist, a perfectionist. That is her strategy, her politics, to dominate you. She will not allow you to smoke cigarettes because it is wrong; she will not allow you to drink -- it is wrong. She will not allow you to eat this and that -- it is wrong. She will not allow you anything! That is her way of dominating you.
If women are allowed all the other possible ways to compete with men in the world, they will not be perfectionists any more. That's what is happening in the West: the women have started smoking themselves. They had never done it before; they were always against the husband smoking. Now they are smoking themselves. What has happened? That was the only possible way for them to be in control.
And remember, that may be the reason why you are afraid -- because she is a perfectionist. She may be creating great guilt in you that you are not worthy of her. That is her strategy: beware of it. That is a very subtle trick to dominate and possess.

Two young men were discussing the usual subject: girls.
"I'm looking for a girl," said one, "who does not drink, smoke or have any bad habits."
And when you find her," asked the other guy, "what in the hell are you going to do with her?"

If you can find a perfect woman you will be in trouble. She will not be human; she will be very inhuman in her demands. And you will look like a worm, ugly, compared to her. That is the whole joy of the puritan, the moralist. Your so-called saints are enjoying ego trips. They are ready to sacrifice everything and go through any asceticism just to torture you, to show you that you are ugly, that you are immoral, that you are sinners. Their whole joy consists in one thing: how to prove that they are saints. And whatsoever you demand, they are ready to do it. Just go on fulfilling one thing: go on believing that they are saints. They are ready to do ANY stupid thing you demand.
There was a Christian saint, and then a great sect arose behind him. The saint use to beat himself every day in the morning for his sins. Of course, he was respected very much, and many followers gathered. And BEATING oneself became the most important thing in that sect. And the greatest person was the one who would beat himself the most, who would make wounds on his body, who would torture himself. He would be the greatest saint. Now, look at the stupidity.
But people are ready to go on a fast, to starve themselves. to be naked in the cold -- to do ANYTHING! -- if you give them respect, if you fulfill their egos.
This is very cunning politics. And because women have no other way to dominate, they dominate through perfectionism. But the basic thing is that you have not loved the woman yet, and you have not allowed the woman to love you either. The relationship is of fear. And you also must be making her afraid: this is your side of the story. I

don't know the other story -- her side. You must be making her afraid, also, in subtle ways threatening her.
Drop all these games. Life is short, and love is valuable. Don't miss the opportunity of being in deep intimate love -- because it is only love that opens the doors to prayer.

The last question

Question 6
IS IT TRUE THAT THREE CENTURIES AFTER JESUS' DEATH CELIBACY WAS INTRODUCED INTO THE CHURCH? IS THIS GOING TO BE THE DESTINY OF EVERY CHURCH AFTER ITS MASTER'S DEATH?

Geetam,

UP TO NOW THAT HAS BEEN THE CASE. Remember it -- it should not happen after me. It has been the case and there is every possibility that it will be the case.
Why does it happen? Why, always, does every life-affirmative religion turn into a life-negative religion? There is a deep cause for it.
When the Master is alive he lives a life of yes -- because he is not in any need of dominating you. He is a Master of himself; he needs nobody else as a support for his Mastery. Even if he is alone he is a Master, he is an emperor. He does not need followers. He has the treasure, the kingdom of God. He lives affirmatively, he rejoices, he celebrates. His life is a dance, a song; his life is poetic. His life has the fragrance of the flowers, and the beauty of the trees, and the silence of the mountains, and the joy of the lovers.

He has accepted himself. He has known his wholeness -- and in knowing your wholeness, all that is destructive and negative disappears, is absorbed by the positive. Even noes become yes. The Master is numinous: God has nodded yes to him, God is with him.

Once the Master is gone, the problem will arise. Somebody will become the successor: unless the successor himself is enlightened, which is not always the case.... It happened with Jesus -- the successors were not enlightened people. They were great scholars, very erudite ones. They did great work in creating the church. But the church was not created by enlightened people; the church was created after three hundred years had passed.

In these three hundred years the light has disappeared completely. Now the only way to dominate people is to create life-negative religion. The priest can dominate only by creating a life-negative religion. Tell people this is wrong, that is wrong -- and the more DON'TS you say, the more you make them afraid, guilty. And whenever somebody is guilty it is easy to dominate him.

Celibacy enters into almost all religions for a single reason: sex is such a tremendous power that nobody can really succeed in repressing it. You can succeed in transcending it. But you cannot succeed in repressing it. So that has been the trick: teach people celibacy, and you know they will never be able to succeed. And when they fail, again and again they will feel guilty. When they fail again and again, they will lose self-confidence; when they fail again and again, they will become hypocrites. And they will know how ugly they are, what great sinners they are. They will

know that they are one thing from the outside, and just the opposite from the inside.
And the priest can also be certain that the people who are trying to be celibates must be finding some vicarious way to fulfill their sex desire -- if not in actuality then at least in fantasy. The priest can be certain that you cannot raise your eyes in front of him. You will feel ashamed -- and your very shame is his power.
Celibacy is life-negative. It is saying NO to life. because sex is the source of life. And when you say no to life it is almost impossible to repress the desire. It goes on coming, and again. again -- from this side to that side, it finds its ways. It creates perversions. But a perverted person becomes more and more self-condemnatory.

The parish priest couldn't resist the pretty young girl. She was reciting her confession, and it was all too much for him. He told her to come with him to his room. There, he placed his arm around her.
"Did the young man do this to you." he asked. "Yes. Father, and worse," the girl replied.
"Hmm," said the priest. He kissed her. ' Did he do this?"
"Yes, Father, and worse," the girl said.
"Did he do this?" the priest passionately hugged the girl.
"Yes, Father, and worse," said the girl.
By this time, the priest was thoroughly aroused. He pulled the girl down onto the rug and made love. to her, breathing heavily as he asked, "Did he manage to do this?"
"Yes, Father, and worse," said the girl.

When the priest had finished with the girl, he asked, "He did this too, and worse? My dear daughter, what worse could he have done?"
"Well," the shy young girl said, "I think, Father, that he's given me gonorrhea."

Your so-called celibates and your so-called monks and priests and Fathers, they are bound to find some backdoors to life. And I am not saying that anything is wrong in finding the backdoors. The wrong thing is that they have closed their front door -- there is no need. Their hypocrisy is absolutely unnecessary. They should be authentic -- and only an authentic person can transcend.
Sex can be transcended. And then there comes a totally different quality in your life. A CELIBACY ARISES but it is not imposed. It is not your effort, it is God's gift. It comes out of deep experience of life -- you become more and more ripe, and one day suddenly sex looks like a childish phenomenon. It is. It appears that it is possible only when you are unaware. when you live in the darkness of unconsciousness.
When some light has arisen in you and your heart is enkindled, it starts disappearing just as darkness disappears when you bring light in. But that is a totally different phenomenon.
We have given it a beautiful name in the East, we call it BRAHMACHARYA. BRAHMACHARYA cannot be translated by the world 'celibacy'. Celibacy is repression of sex -- sex is there boiling within you. Brahmacharya is transcendence of sex: you have become so mature that the

toys that you used to play with are no more relevant to your consciousness -- they have dropped of their own accord.
The word 'BRAHMACHARYA' means living like God. Literally it means 'behaving like God', 'living as God's grace'. It is a totally different phenomenon.
The Master lives in that grace. But when the Master is gone, politicians arrive on the scene -- competitors who want to succeed, who want to dominate the disciples, who want power. And they can have power only if they start destroying your natural flow. Destroy the natural flow of a person and he will always be in your power, under your domination; he will always be a slave to you.
Pervert any person's natural being, and then he can never assert his freedom. The priest has known it, down the ages, and he has used it. It is a very ugly device.
Geetam, it is true that only after three centuries was celibacy introduced amongst the followers of Jesus. It was not possible for three centuries because people had remembered Jesus -- something of his fragrance was still around. He was still alive in a few people's hearts. But, slowly slowly, the fragrance disappears. It happens after each Master,
And a very strange thing happens then. After Christ, a Christianity arises which is absolutely against Christ. After Buddha, a Buddhism is born which is absolutely against Buddha. This is the strangest phenomenon in the world. You can decide: whatsoever Christianity teaches, you can decide a PRIORI that Jesus must have taught just the opposite of it. The priest is bound to go against the enlightened person, even though he claims that he follows

him. The priest is a totally different kind of person -- his whole desire is to dominate. He is a politician in disguise. This can happen here too, Geetam -- unless my sannyasins are very alert, very aware. Unless you go on persisting in being life-affirmative. It was more possible with Jesus because whatsoever he said was only aurally remembered -- to change it was easy.

Whatsoever I am saying will not be remembered aurally. It will be there. And I am saying it so clearly that to pervert it will be almost impossible. It is not that you can drop one sentence here and there. You will have to burn all my books -- only then will you be able to pervert my life-affirmative teaching.

I affirm life in its totality. The whole of life is good, the whole of life is holy, sacred.

Philosophia Perennis, Vol 2

Chapter #3

Chapter title: Don't Spit on the Ceiling!

2 January 1979 am in Buddha Hall

The first question

Question 1

OSHO, EVERYTHING SEEMS SO UNREAL, LIKE A DREAM. TO ME, YOU SEEM TO BE SO UNREAL, FLOATING IN AND OUT OF DISCOURSE EACH DAY. I DO FEEL SOMETHING DEEP INSIDE HAPPENING IN YOUR PRESENCE, AND MORE EACH MOMENT BEING HERE WITH YOU, BUT I CANNOT SEEM TO

FEEL A CLEAR UNDERSTANDING. COULD YOU EXPLAIN WHAT IS HAPPENING TO ME?

Sophia.

THE DESIRE FOR A CLEAR Understanding is a logical desire. It is a desire to demystify things -- and things cannot be demystified. Life IS mysterious, more mysterious than any dream can ever be.
You cannot know it clearly, it cannot be reduced to knowledge -- because once something is reduced to clear knowledge it is no more mysterious.
That's what science has been trying to do for centuries all effort to demystify existence. Wherever science smells any mystery it becomes suspicious -- because if the mystery is accepted then the desire for clear understanding will have to be dropped. You cannot fulfill both. If you stick to the desire for clear, logical understanding then the only way is to deny the mystery, to say that it doesn't exist.
That's why God denied existence, the soul is denied existence, love is denied existence. And when God, soul, love, beauty, truth, all disappear, what is left? A very flat, ugly. meaningless clarity -- boring clarity.
Science has made man utterly bored.
Religion is a totally different dimension. It is an effort to re-mystify the universe -- to take away your so-called logical clarity, to give you back again the mysterious innocence of a child, to make you aware of the beauty, of the poetry, of the music of love; to make you aware that you are surrounded by immense mystery. And that mystery

is so deep that there is no way to fathom it or measure it: it is immeasurable.
And those who have gone to measure it have disappeared into the mystery, have become dissolved into it. That is the difference between a scientist and a mystic. The scientist becomes afraid of the bottomless, becomes afraid of the immeasurable.
Do you know? The word 'matter' comes from a root which means 'measurable' -- that which can be measured. It comes from the same root as 'meter'. Science believes only in the measurable; it denies the immeasurable, it closes its eves to the immeasurable. But it is the immeasurable that brings splendour in life, it is the immeasurable that brings dance and celebration in life. And it is there! -- just by denying it, it is not destroyed. By denying it, only one thing happens: you become closed to it.
Lao Tzu says, "Except me, everybody seems to have a clear understanding of life. Except me," he says, "everybody seems to have a very clear understanding of life. I am muddy-headed."
He is stating a fact of tremendous import. He is saying, "I am a mystic. I don't want clarity -- what am I going to do with clarity? I don't want logical explanations. I want to love this mystery that life is. I want to dance with the trees and bloom with the flowers and sing with the birds."
That is a totally different way. The mystery is not dissolved but lived, not solved -- no effort even to .solve it, but every effort to participate in it.
Sophia, being here with me means dropping the ways of logic and learning the ways of love, dropping the ways of explanations and learning the ways of experiencings. And

that's what is happening to you. Don't be worried: feel blessed.

You say: EVERYTHING SEEMS SO UNREAL, LIKE A DREAM.

Because you have a certain idea of reality. Reality has to be tangible, and the beauty is not tangible. If I say, "Look -- the rose is so beautiful!" you can immediately ask me, "Where is beauty? Can I touch it? Can I hold it in my hand? Can it he measured? Can it be chemically analysed?" And I will have to answer each time with a no.
Then you can simply say, "Then it doesn't exist. It is your imagination; you are dreaming. The rose has no beauty -- you have projected a dream on it."
If you say, "I have fallen in love," somebody can ask you, "Where is love? What IS love? Is there any scientific proof for it? Can you logically explain it?" You will have to shrug your shoulders. And the person can say, "If it cannot be proved logically, scientifically, then it is not. You are living in an illusion; it is all dream stuff."
But if you go on this way, what will be left finally? Just a materialist chaos -- matter with no meaning, matter with no destiny, great speed but no destination. Then life will be just an accident, a chance phenomenon. There will be no dignity in life. The dignity comes from those mysterious realms which you are calling unreal.
You will have to change your definition of reality. They are far more real. The higher is far more real than the lower -- although the higher becomes more and more invisible than the lower. The mud is more explainable than the lotus; the

lotus has something of the quality of a dream. The mud is mud; there is no question of beauty and there is no question of poetry, any love affair with it. There is no question which cannot be answered about the mud; the mud is utterly real. That's what you call reality -- the lowest.
But hidden in the mud is a lotus, and one day that lotus arises. Now, the lotus has something which is dream stuff poetry, music, beauty. Now you are moving higher; now something will start looking unreal. Unless you are ready to allow this mysterious to penetrate your being and to permeate you, you will deny it. Then you are trying to reduce the lotus to the mud again. Then you are saying the lotus is nothing but mud.
That's how scientists go on answering. If you ask, "What is man?" they say, "Man is matter and nothing else -- nothing but matter." If you ask, "What is this world?' "Nothing but matter." If you say, "What is love?" "Nothing but biology. nothing but the chemistry of the hormones." If you ask ANYTHING, it is reduced immediately to the lowest denominator -- because only the lowest is graspable.
The lotus has moved into a dimension which is not available to science but is available only to poetry, is not available to the scientific mind and the scientific approach and the scientific methodology, but is available, immensely available, tremendously available to the poetic vision.
Now the poetic vision is thought to be nothing but a dream. The poet is a dreamer; poets are called 'lotus eaters'. But the poet has moved a little higher. The scientist lives int he mud. The poet IS a lotus eater, he has become a lotus.
But then there are even higher realms. One day the lotus bud has opened, it has blossomed, and great fragrance is

released. Now, the lotus was at least visible, touchable; this fragrance is invisible, almost non-existential -- but it is there. That is the world of the mystic: the world of fragrance. Even the poet will feel a little suspicious about it, even the poet will hesitate to go with it, even for the poet it will look a little like going too much beyond the human mind.

The poet would like to remain with the lotus, just as the scientist would like to remain with the mud. But the mystic knows no boundaries, no limits. The mystic moves with the fragrance. That is the highest phenomenon, the peak -- but now it is utterly dreamlike. From another standpoint it is the essential core, but those who are too much attached to the mud will deny it. Even the poets will hesitate to accept it.

My vision of a total man is that of a scientist, plus a poet, plus a mystic. But the mystic remains the Everest, the highest peak of the Himalayas.

Here, please don't try to reduce everything to so-called clear understanding. We are talking about things which are essentially unclear, we are talking about things which exist twilight. We are talking about things which are not things at all. but essences. And listening to me and being here with me, being a part of this communion, it is natural, Sophia, that life will start looking like a dream.

EVERYTHING SEEMS SO UNREAL, you say, LIKE A DREAM. TO ME YOU SEEM TO BE SO UNREAL, FLOATING IN AND OUT OF DISCOURSE EACH DAY.

Yes, in a certain sense I am unreal. I am just the fragrance.... And unless you are ready to be full of this unknowable fragrance, I will look unreal, like a dream. But something is happening.

You say: I DO FEEL SOMETHING DEEP INSIDE HAPPENING IN YOUR PRESENCE.

You may not be able to grasp my presence, but you can see something is synchronizing in you, something is triggered in you. The fragrance has reached your nostrils -- you may not be able to grasp it in your hands, but it has reached your nostrils. Your heart is already moved. That's why, Sophia, you have become a sannyasin.

You say: I DO FEEL SOMETHING DEEP INSIDE HAPPENING IN YOUR PRESENCE, AND MORE EACH MOMENT BEING HERE WITH YOU, BUT I CANNOT SEEM TO FEEL A CLEAR UNDERSTANDING.

You will never be able to feel a clear understanding. I cannot promise clear understanding. I can promise you only more and more mystery. The farther you go with me, the more and more the mysterious is waiting for you.
But who cares for clear understanding? It is a very very much lower stage of mind where clear understanding is needed. At the highest peaks, where mountains move into the clouds, where mountains whisper with the stars, it is a totally different world. It is not the world of the ordinary, it is the world of the sacred.

You will have to come with me. Your mind will pull you backwards, your mind will tell you, "Where are you going? Are you going crazy?"

And in fact what I am making available here is only for the crazy -- for those who are sane enough to drop the so-called sanity, for those who are courageous enough to move beyond the logical boundaries, for those who are ready to go into a tremendous insecurity, dropping all safety, security, familiarity, knowledge. It is jumping into a totally different dimension: the dimension of the essences.

This is a mystery school. You should not ask about clear understanding. Ask for the experience of the mysterious and the miraculous. And it is happening. If you help it, cooperate with it, Sophia, soon you will be transported into another world.

Look at what has happened in the West, and the same is happening in the East now: the more people are becoming scientific, knowledgeable, educated, the more and more they are feeling a kind of meaninglessness. Their life is becoming more and more insignificant; it is losing all dignity, it is becoming ugly.

Camus says that the only important philosophical problem is suicide. Why? Because the modern man feels the pointlessness of living -- what is the point of going on living every day? If there is nothing mysterious, there is no point in living. Then only those who are cowards go on living; because they cannot gather courage to disappear, to commit suicide, they go on living.

But then life cannot have joy. It will be only a long drawn, dragging affair. And deep down you will be waiting for death to come and release you from all this nonsense, from

all this meaningless turmoil -- this tale told by an idiot, full of fury and noise, signifying nothing.
If science succeeds in destroying the mysterious totally from the world, man is bound to commit suicide sooner or later. One can only live joyously and with a dance when poetry surrounds you, and one can live with immense rejoicing when God is felt. But these things are not for clear understanding. Those who insist on clear understanding, they are asking for mathematics, not for music, and certainly not for mysticism.
You have to learn how to drop this insane desire to reduce everything to clarity. What are you going to do then with clarity? You will be stuck with it. Ask for those things which are essentially unclear -- essentially, I say. That means they can never be clear. Then you open up to love, then you open up to beauty, then you open up to God.
And life blooms only when it is rooted in the mysterious. I teach you the mystery of life, not a clearcut understanding of it. I lead you deeper and deeper into the world where you can also enjoy being muddy like Lao Tzu.

The second question

Question 2
JESUS SAID, 'WHOEVER IS NOT WITH ME IS AGAINST ME. 'NOW THE QUESTION ARISES: IS THE SAME STATEMENT TRUE IN CONNECTION WITH YOU? OR COULD THERE BE A THIRD WAY -- NOT BEING AGAINST YOU BUT NOT BEING ABLE TO FOLLOW YOU?

Pit Kortenhorst,

THE STATEMENT MADE BY JESUS apparently look like that of a fanatic. It is not. Just one word you will have to change and it will be immediately understood. Jesus says, "Whoever is not with me is against me." Change one word to 'truth' and things will be very clear -- and that is Jesus' meaning: "Whoever is not with truth is against truth." Then there is no possible third way.
Jesus is not speaking as a person, he is speaking as truth. He says, "I am the way, I am the door, I am the truth." Jesus is just a revelation of truth. When he says 'me' he does not mean it in the same way as when you say 'me'. He has no 'me' -- the 'I' has disappeared long before, and the 'me' is only a shadow of 'I'. When there is no 'I', no ego, there is no 'me'. But he has to use the language that you use; there is no other way, it can't be helped.
But what he is saying is, "Whoever is not with truth is against truth."

And you ask me: NOW THE QUESTION ARISES: IS THE SAME STATEMENT TRUE IN CONNECTION WITH YOU?

It is always true in connection with all enlightened people, whoever they are, wherever they are. It is true with Krishna, it is true with Lao Tzu, it is true with Pythagoras, it is true with Patanjali, it is true with Buddha, it is true with me. And it will be true with you if you disappear too, if you drop this ugly idea that you are separate from existence.

That's what the ego is -- the idea of separation. It is not true, it is only an idea. Once this idea is dropped and you see the truth that you are part of the whole, that you are not an island -- no man is an island, we belong to the continent called God, we are all parts of an infinite island -- the moment you are no more there as a separate entity, whatsoever is spoken through you is spoken by God. That's why Jesus says, "I and my Father in heaven are one." Krishna has said to Arjuna, "Leave all your religions and come unto my feet." It looks as if he is the greatest egoist there can ever be. "Leave all religions and come unto my feet. Surrender to me!" he says again and again.

If you understand it according to your understanding you will miss the whole point. He is not saying surrender to Krishna the person. He is saying, "Now there is no more Krishna the person. You can surrender and the surrender will reach God. I have disappeared, I am no more in between. Touching my feet will not be touching my feet: you will be touching God's feet."

How can you be neutral to truth? Either you can be for or you can be against. There is no possibility of a third way. And it is good, Kortenhorst, that the idea has arisen in you. The very idea shows a longing -- maybe yet unconscious in you -- to be with me. But some hesitation is there; it is always so -- every intelligent person hesitates before taking the jump.

To be with me is a quantum leap. You will have to drop the whole identity that you have carried your whole life. Whatsoever you have been up to now will have to be dropped -- that will be the meaning of being with me. That

seems too risky, too sudden. And there is no guarantee of what is going to happen next.
I cannot guarantee you anything: truth cannot be guaranteed. Truth cannot be insured. And Kortenhorst is a great banker, so security, insurance, guarantee, must be deep down in his unconscious.
And one thinks before one takes a leap. But this is not a leap which can be thought about -- this is a leap of love. You cannot decide beforehand whether it is right to go into it or not right to go into it. You can decide only when you have gone into it, but then there is no point in deciding. It already starts happening. You can be with me, only then will you know what it means to be with me. You have to participate, you have to dissolve, you have to lose the idea of your ego.
The Master is only a device to help you to lose the idea of the ego. Once the ego is gone, you will be surprised that there is no person as the Master. You will not find Jesus, you will not find me either. When you lose your idea of ego, you will face a deep nothingness in me, a tremendous zero.
But in that zero you will start seeing that God is overflooding. In that emptiness you will not find emptiness but overflowing divineness. That nothingness is all. But once you drop your idea of being a person, then only will you be able to see that there is no person here.
Abhinandan has got the point in a limerick:

Oh, what a strange Master we've got,
He feels neither cold nor the hot.
He sits in his chair

With his little toes bare --
I suppose it's because he is not.

Come closer and closer to me to find that I am not. But you will be able to find that only when you are not. Only two nothings can meet and see and understand each other. The Master is not, the disciple has to disappear. The Master is only a device for the disciple to disappear.
But Jesus is right: "Whosoever is not with me is against me." The statement looks like that of a fanatic -- it is not. He is one of the greatest enlightened Masters of the world.

The third question

Question 3
I CERTAINLY HAVE NOT TRANSCENDED SEX. WHY THEN, EACH TIME I GO INTO IT, DOES IT SOMEHOW NOT FEEL RIGHT?

Sona,

IT DOES NOT FEEL RIGHT because you have not yet gone into it ever, or you have gone only so far but not far enough. You have gone into it only with a conditioned mind. You have not been able to dissolve into it even for a single moment. You have gone into it with all the guilt that the priests have produced in you. You have gone into it not with an innocence; you have not gone into it as virgin.
Now you will be surprised by my use of the word 'virgin'. A virgin is one who can go into sex innocently. It has nothing to do with physiological virginity; it is something

immensely, deeply psychological, almost touching the boundary of the spiritual. Virginity means a person who can go into sex without any ideas that others have imposed upon him.

In that sense, it is very rare to find a virgin person, because the society contaminates everybody. You have been given ideas against sex -- that sex is a sin, that sex is ugly, that sex is animal, that sex is undivine, that sex is the barrier between you and God. With all these ideas you have gone into it, Sona, how can you go with so many things holding you back? A long chain of priests holding you back -- how can you go into it? You have gone only partially.

But even when you have been in it, your priests have been clamouring inside you, shouting against you, condemning you. That's what conscience is all about. Your so-called conscience is nothing but the voice of the priest that has been implanted in you. It is one of the greatest harms that has been done to humanity down the ages.

Now scientists have discovered a far more efficient method for doing it: they put electrodes in the brain. And if an electrode is put in your head you will never know about it, because inside the head you don't have any sensitivity. You will be surprised -- it has happened many times: in wartime a person gets a bullet in the head and forgets all about it, and after years, accidentally, the bullet is found inside the brain. And he has not been aware of it.

Inside the brain there is no sensitivity. So if a stone is put inside your head you will not be able to know about it. Electrodes can be put in your head.

One of the most famous psychologists of this age, Delgado, has experimented with animals. An electrode is put into the

head of a bull; now he can be controlled from the outside. A small box having a few knobs on it and buttons on it, and the bull can be ordered. For example, the bull can be made angry just by pushing a button. He receives the wireless message in his head, and immediately he becomes ferocious, for no reason at all. Nobody has provoked him from the outside; nobody has given him a signal or a red flag -- he has not seen a sannyasin. There is no provocation from the outside. But Delgado just pushes a button, it touches some center in his head -- a center which functions to create ferociousness, anger, rage -- and rage is released. The bull rushes towards Delgado, mad to kill him.

When for the first time the experiment was done, fifty thousand people had come to see it. Their breathing stopped; they had never seen any bull so ferocious. And the experiment was done in Spain -- they know about bulls and bullfights. They had never seen such a ferocious phenomenon; it was certain that Delgado was going to be killed. And he had no protection, not at all -- only that small box.

And the bull came closer and closer and closer, and just when he was two feet away and people were watching -- "Now it is finished" -- he pushed another button, and an immediate stop. The bull stopped THEN and THERE, almost as if he had become frozen.

Now Delgado says the same can be done with man. He has put these electrodes in the brains of rats and given them also a box so they can push the buttons. The electrode is connected to the sex center. You will be surprised -- the rats go crazy. They simply go on pushing the button, sixty times a minute! Each second they are having orgasms, their

whole bodies shivering with joy, thrilled. They forget about food, they forget about everything. Day and night, they don't sleep. They just go on pushing, till exhausted they fall in a coma. Now the woman is not needed; nobody else is needed.

In fact, that is what happens when you make love. The woman triggers your sex center in the brain, the man triggers the woman's sex center in the brain. Delgado says that now these are old, out-of-date methods. You can have a small box, just the size of a matchbox, in your pocket; you can just push the button and immediately there is a great orgasm, a total orgasm.

This is one of the most dangerous discoveries that Delgado has made -- because it is going to be used by politicians, it is going to be used by dictators. It is possible that it may have already been used in countries like Russia, China. Each child can be fixed with an electrode; nobody will know. In the hospital, just when the child is being given birth to, he can be... just a small operation, a very small operation, and a small electronic thing just the size of a button can be forced into the head. And it can be connected with the center that makes you obey. That's enough. Then Morarji Desai can push a button in Delhi and the whole country says, "Morarji Desai, JINDABAD. Long live Morarji Desai!" You just order, "Right turn!" and the whole country turns right; "Go and kill the enemy!" and people start killing.

Delgado has released a more dangerous phenomenon than atomic energy. People have not yet understood all the implications of it. It will change the whole future of man --

man can disappear because of it, because man can lose all freedom. Man can become just a machine.
But this is exactly what the priests have been doing, down the ages. Their methods were not so sophisticated, but still they have been doing it. They create conscience in you -- that is parallel to an electronic device. They create conscience in you; from the very childhood they start saying and repeating a certain thing: sex is sin. In the school, in the church, in the home -- everywhere they go on talking against sex. They are creating a mechanism in you. Repeated thousands of times, in thousands of ways, you become hypnotized by the idea. It becomes a part of your inner being. It is nothing different from Delgado.
Delgado has only done things in a more scientific way, precise, sophisticated -- but the priests were the real discoverers. For five thousand years they have been doing this to humanity. And once the idea settles in your mind, then the priest is inside you.
You may be making love, Sona, but you are not alone. The priest is pulling your strings from behind; he is saying, "This is sin. You will suffer in hell." You are making love and in your mind you are seeing hellfire. How can you go into it?

You say: I CERTAINLY HAVE NOT TRANSCENDED SEX...

Neither can you go into it nor can you transcend it -- because transcendence requires first going into it. Only those who go totally into it can attain to transcendence.

Knowledge, experience, helps you to transcend. Experience liberates.

Now the trick is that the priest does not allow you to experience it -- its beauty, its liberation, its joy, he does not allow you to experience it. And the mind goes on thinking about it again and again. And whenever you go into it you are in a dilemma: you cannot go totally into it, so you go on missing the experience.

When you are not in it the mind fantasizes about it -- because the mind needs the experience. It is a natural desire, a natural longing; the mind wants to be fulfilled. And when you go into it the priest pulls you back. So you become pornographic -- in your mind you think of sex, in your dreams sex filters in, in your behaviour... everywhere it is so obvious. Negative or positive, but you are full of sex. But whenever you go into it the priest pulls you back. Whenever you go into it, Delgado is there -- he pushes the button and you stop. Just two feet away, the bull stops. You come out of it frustrated. And because of frustration you desire more. This is a dilemma that the priest has created in humanity. The priest has been the greatest enemy of humanity.

You will never transcend sex. You may become perverted, but you cannot transcend sex. Transcendence is only when you have gone into it totally and seen into it and seen the momentariness of it -- and seen that it is not really sex that was your longing but something else. Sex was just an excuse to experience something else. When you have experienced sex totally, you will become aware of THAT something else.

What is that? In the total orgasmic joy of sex, time disappears, ego disappears -- these two things disappear. That is the greatest longing in you. Once you have known that in deep sex two things disappear -- ego and time.... You are not aware of time, you move into eternity; and you are not aware of separation, the ego is not functioning at all -- that is the joy. Once understood that this is the root cause of joy, you are free of sex. Because now the whole thing is that you can drop ego and time without going into sex. And sex can make it happen only for a moment, then darkness settles again. That light comes only for a moment.

But through meditation, that light becomes a reality in you. You start living out of time and you start living out of ego. What you attain in a sex orgasm for a single moment, Buddha lives in it twenty-four hours a day. That's why he does not need sex. That is transcendence.

Sona, transcendence is possible only when you have known the whole secret of sex. The secret is it is a biological, natural device to make you aware of meditation. It is through sexual orgasm that meditation was discovered. The first person who discovered meditation is bound to have discovered it through sex; there is no other way -- because sex is a natural phenomenon. Meditation is a discovery, it is not a natural phenomenon. It is going beyond nature, it is a transcendence.

You say: I CERTAINLY HAVE NOT TRANSCENDED SEX. WHY THEN, EACH TIME I GO INTO IT, DOES IT SOMEHOW NOT FEEL RIGHT?

THEY ARE BOTH INTERDEPENDENT You have not transcended sex and you will not transcend -- till you start feeling that it is absolutely right. The idea that it is not right is Delgado's. The idea that it is not right is of the society, of the religion you are accidentally born into. It is given by others to you, and it was given to those others by others. It has made you split. And you go on doing something for which your total heart cannot say yes. And you cannot resist either, because your total heart cannot say no either. You are pulled apart in different directions; you start falling into pieces.

And remember, the phenomenon is very complicated. Whenever something is repressed it becomes more and more attractive. Less and less will you be able to experience it, but more and more attractive it becomes. And you will find vicarious ways, cunning ways -- or you may simply turn your whole life upside-down.

Rajen has sent me a beautiful limerick:

There was an old man from Darjeeling
Who was travelling from Hyde Park to Ealing.
A sign on the door
Said "Don't spit on the floor,"
So he carefully spat on the ceiling.

What else can you do? The anti-idea will make you stand on your head. If you are not allowed to stand on your feet, what else can you do? SIRSHASANA -- you have to stand on your head -- the headstand. That seems to be the logical consequence of repression.

Repression cannot help you towards transcendence. Only expression can take you to transcendence.
Sona, let the priest disappear. The priest has to be dropped, all guilt feelings have to be dropped. And I know it is difficult to drop, because that's your whole mind, and the whole society is in support of it. The whole society believes in it. You will feel very alone in dropping it, you will feel very fearful in dropping it -- because in dropping it, you will no more be a part of the crowd. You will no more be a sheep, you will become an individual. And it is frightening to be alone.
Hence people go on following the herd. The herd goes on repeating old stupidities, superstitions, meaningless nonsense. Positively harmful things it goes on repeating, but we go on believing in it -- because if we don't believe, we are left alone. And people are very much afraid of being left alone.
That is the courage a sannyasin needs. Sona, be courageous enough to be alone. And experiment with your life and your life energy without any hindrance from any source. God has given you this energy: use it to go deep into experiences.
Sex is one of the most profound experiences. And the greatest thing about it is that if you go into it you transcend it. Out of sex, BRAHMACHARYA IS born, true celibacy is born -- but only out of sex, only out of true, authentic sex.
Now, this is a problem. I teach you to go deep in love and sex, only because that is the only way to go beyond. My effort is to help you to go beyond -- because without going beyond, you will remain tethered to the earth, you will not

be able to fly into the sky. Without going beyond, you will remain in the prison of biology. Without going beyond, you will remain part of the animal kingdom. You will not really become human -- what to say about being divine?

Going beyond sex, you go beyond the animals. Going beyond sex, you shatter the biological prison cell around you. Going beyond sex, you go beyond the earth. For the first time you start looking at the sky and the stars, and the faraway lights start showering on you. And faraway, distant music is heard. You are moving towards your real destiny, towards your real fulfillment.

Animal, human, divine: these are the three layers in you. The animal layer consists of sex, the human layer consists of love, the divine layer consists of prayer. It is the same energy, being expressed in higher and higher forms: the mud, the lotus, the fragrance.

Please don't go on spitting on the ceiling. Spit on the floor! Be natural. And remember the paradox: being totally natural is the way of going beyond nature -- entering into super-nature.

Your mind is perverted by the priests. You have to be very alert about it. The conditioning is very long, centuries and centuries old. And we have been taught to respect whatsoever is old -- the older it is, the more we are taught to respect it; the more ancient it is, the more respectability and credit it has.

And why did the priest go against sex in the first place? The Buddhas were never against it. They were ALL for transcendence, as I am for transcendence. The Buddhas were for transcendence -- but listen: when I say you have to go beyond sex, it can be interpreted as if I am against sex,

because I am saying you have to go beyond sex. You can interpret that I am against sex -- otherwise why should I say you have to go beyond sex?
Buddhas have always said, "Transcend sex," but they were never against it. It has to be used as a stepping-stone.
But the priest cannot understand what the Buddhas are saying. He interprets the Buddhas in his own way. He says, "Avoid sex, be against sex. Listen to what Buddha has said." Transcendence of sex becomes antagonism towards sex. That is a natural misunderstanding that always happens. I say one thing, you understand something totally different -- even diametrically opposite.

It reminds me of an old opera troupe performing once in a small out-of-the-way town. One old tonsorial veteran wept through shaky but loud strains of Pagliacci.
At the close of the aria, one listener stood up and cheered, "Bravo! Bravissimo!"
A man sitting by his side was stunned that any opera-goer would cheer this shoddy performance. He turned to him and asked, "Did you like his performance?"
"I am not applauding his voice, but his colossal nerve."

It is easy to misunderstand -- words are always capable of being misunderstood. And you live on one plane, in the valley, the dark valley, and the Buddhas move on the sunlit peaks, What they say belongs to the sunlit peak. By the time it reaches you it is no more the same. It is an echo of an echo of an echo.
And the people, the cunning people amongst you, become the interpreters -- they become the priests. They say, "We

have understood. Now we will explain it to you -- this is the meaning."

Buddhas have always been misunderstood, will always be misunderstood. It is something natural that cannot be avoided, because the language that is spoken on the sunlit peaks is not the language that is spoken in the dark valley of ignorance. The language of the morning is not the language of the night.

But there are cunning people who always become mediators. They say, "We know what Buddha means; we will interpret him."

And one more reason: this interpretation, that Buddhas are against sex, gives the priests great power over you. If you transcend sex the priest will not become powerful, but if you repress sex he will become powerful -- because by repressing it you will become guilty, unnatural, ugly, in conflict, continuous conflict, dissipating your energy in a civil war. You will become weaker and weaker every day. And the more weak you are, the more easily you can be dominated, possessed.

The priest has been powerful, not because he is powerful but because you are weak. His power is located in your weakness. Once you become powerful, the priest will fade away of his own accord.

In my vision of a future humanity, when the new man has really arrived on the earth -- powerful, life-affirmative, tremendously celebrating, joyous, positive, affirming -- the priests will disappear. They will wither away. Who will bother about the priests? Life is more than enough to teach all that you need.

And when you learn from life, you will be able to understand Buddhas more easily, with less misunderstanding -- because by living your life totally, you will start having a few experiences, a few peak experiences. They will come like lightning and disappear, but you will have a few glimpses of the highest peaks, of the plenitudes of consciousness. And Buddhas will be able to talk to you more conveniently.

Communication will become more easy between you and Buddhas if the priests disappear as mediators. They are not mediators, they are not bridges; they are walls, they are barriers. Hence I am against all kinds of priesthood.

If you can find a Master, be totally with him, but avoid priests. Avoid those people who have not known truth themselves but are simply like parrots repeating others. If somebody has known the truth, if you see that somebody has the presence and the fragrance, if you feel then BE... be totally with the person. Don't miss the opportunity, because priests are millions, Buddhas are rare.

Once in a while you come across a Buddha, and you may not come across a Buddha again for many lives. So whenever you come across a Buddha, don't miss the opportunity: risk all! Whenever you come across a person who has truth, authority.... And remember, the man of authority is not authoritative; the man of authority is very humble. The authoritative; man is not the man of authority -- he is not humble, he is arrogant. In fact he pretends to be powerful, he pretends to be authoritative, but his authority rests in the Vedas, in the Koran, in the Bible. His authority has no source in his own being, it is not his own experience.

A Jesus is a man of authority.

Somebody asked Jesus, "By what authority do you speak?" The questioner was asking, "Are you speaking on the authority of Moses or Abraham or Ezekiel? On whose authority are you speaking? The authority of the Talmud? The authority of the ancient seers, the Jewish prophets? On WHOSE authority?"
And Jesus said, "I speak on my own authority. Before Abraham was, I am."

Abraham was three thousand years before Jesus, and Jesus says, "Before Abraham was, I am. I am at the very source, I am at the very beginning. You can get deeper into your being and you can attain to that source."

When you come across a person who IS a source, then be with him by all means. And remember, he will never say to you, "Follow me." He simply says, "Be with me" -- and that is a totally different matter. He says, "Imbibe me." He says, "Commune with me." He says, "Let us be bridged" -- and that very bridging is the art of disciplehood.
If you allow the Buddha, he starts pouring his energy into you. It is not a question of verbal communication, but it exists on the energy level. And then you will understand that Buddhas are never against life. They are always for life. Life is God -- how can they be against it?
Priests are always against life, because the priests can have power over you only if you are weak. And to make you against life makes you weak. Then all kinds of perversions settle in.

SONA YOU HAVE NOT KNOWN WHAT SEX IS YET

You may have loved, you may have moved into the gestures of love, you may have even made love to people -- but it has remained something physiological. You have not been able to move into it spiritually. You have remained an outsider; you were not a participant in the mystery of it. You don't know how to participate, hence the problem. You don't know the language of participation, the art of falling in tune with the energy of the other person, of connecting with the other person on all possible levels of energy -- not only of the body but of the mind, of the soul; not only of the lower centers but of the higher centers too.

But nobody has been told. And remember, in animals sex is an instinct; in man it is an art. In man everything is an art, in animals everything is an instinct. For example, if you bring a buffalo into the garden the buffalo will eat only certain grasses and will leave everything else. Her choice is predetermined; she is not conscious. She is not really choosing; the choice is mechanical, she is functioning like a robot. It is instinctive.

With man, nothing is instinctive. Man has become loosened from the grip of instinct -- and that is a great phenomenon. It is your glory that you are no longer instinctive. You have a certain freedom.

That's why man eats all kinds of things. No animal eats like man; every animal has a fixed food. Only man eats ALL kinds of things -- imaginable, unimaginable. You cannot believe it! I have been looking into people's habits around the earth, and this is my feeling, that there is not a single

thing in the world which is not being eaten somewhere or other.

Insects are being eaten, snakes are being eaten. Snakes? But it is a very delicious food in China. Ants are being eaten in Africa -- it is very good for small children, and small children start collecting ants. There is not a single thing that is not eaten.

And there is not a single thing that has not been condemned. Everything has been condemned too. Man has absolute freedom.

Instinctively, man should be a vegetarian -- because his intestines prove absolutely that instinctively he should be a vegetarian, he should not be a meat-eater. Meat-eating animals have small intestines. Man has a very long intestine. The long intestine belongs to the vegetarians, because the meat-eating animal can eat once and then it is enough for twenty-four hours.

The lion eats only once a day, but the monkey eats the whole day, goes on eating -- because when you eat vegetables you have to eat in much greater quantity. Much is roughage in a vegetable which will have to be thrown; only a very small part of it will be absorbed. The meat can be absorbed totally; it is already an absorbed thing. Some other animal has done the work of absorbing it; you are eating something ready-made. But if you eat vegetables then it takes a long time to absorb it, and it needs a longer passage so that it can remain in your body for a longer period.

Physiologically man is a vegetarian, but instinct no longer decides. Even sex is no longer just an instinct. That's why you can find so many variations in man -- you will not find

them in animals. Animals are not homosexuals, animals are not bisexuals. And remember, I am not talking about the animals which live in the zoo -- because in a zoo they learn from human beings. I am talking about the wild animals. In a zoo you will find animals doing all kinds of things; it is an unnatural state. But in the wild they are always heterosexual.

Why has man so many ways of relating -- heterosexual, autosexual, homosexual, bisexual, one-to-one or in a group? Man has freedom to choose. And this choice can make you pathological or this choice can make you a Buddha. Now it depends on you, how you use your freedom.

Freedom is a dangerous phenomenon -- immensely important, but dangerous too. You can fall below the animals and you can rise above the gods -- that is the whole range of freedom. No animal can fall from the state he is in. Only Adam and Eve fell; other animals are still living in the Garden of Eden. No other animal has yet eaten the fruit of the tree of knowledge -- not even the snake who persuaded Adam and Eve, he has not eaten it himself. He is still in the Garden of Eden. Have you heard of the fall of the snake? It has not happened yet.

Man has immense freedom, hence he can fall. He is no more grounded in the instincts, he is very loose. He is not like a tree, rooted, fixed; he can move, he is a moving tree. His roots are not fixed but flowing. That is something great -- but very few people use it rightly.

You can fall like Adam or you can rise like Jesus.

Sex has to be learnt. And there is nobody to teach it; no schools exist. No schools are ALLOWED to exist.

Everybody is allowed to poison you against sex; nobody is allowed to teach you the right way to sex. Nobody is allowed to make it an exquisite art -- it is.

There was this boy who at the age of four was washed ashore on a desert island and lived there for many years, until one day when he was twenty-one, this gorgeous blonde was washed up on the beach.
They met. She said, "Who are you?" and he said, "Why, I am the sole inhabitant of this island."
She said, "What do you do all day?"
He said, "I hunt and I fish and I climb trees and I sit on top of that rock over there and flip pebbles into the sea."
She said, "Well, what do you do about sex?"
He said, "Sex? What is sex?"
So right there and then, on the beach, she showed him.
When it was all over she said, "What do you think of that, then?"
He said, "Well, it is all very nice -- but look what you've done with my pebble-flipper!"

Man has to be taught everything. Man has no instinctive grounds, so everything is possible. And if you are not given right directions you will have to grope in the dark. Pythagoras' school was such a school where it was taught how to transcend sex by going deeply into it. That's why he was tortured, persecuted his whole life, from one city to another. He was running his whole life, from one island to another island. And finally he had to make it an absolutely secret thing. There was no need to make it secret, because he was having some beautiful experiences. He wanted to

relate to the people, but the people were not even ready to listen. Hence, secrecy entered.

Secrecy is just a safety arrangement. Pythagoras had to go secret. Then only those who were part of the innermost core were told the real secrets. And they were kept oral -- nobody was allowed to write about them. Even Lysis does not mention them. And whatsoever he says... you will be surprised. It seems nothing is worth keeping a secret. He is saying simple things: "Take care of your health" -- what is the secret in it? Or the golden mean: "Be always in the middle" -- why keep it a secret? You will not come across a single secret in all the sutras, because if the secrets were in the sutras then the sutras would have been burnt long before; you would not have found them at all.

The day Pythagoras died, the whole school was burnt. disciples killed, massacred, and the whole secret tradition that he had made alive in the West for the first time.... He had searched in the East for years -- his whole life he had devoted to the search. All those secret teachings were destroyed.

This has always been the attitude of the crowd. This is their attitude towards me, because I am talking openly about some secrets.

Man has to be taught everything -- how to eat, how to love, how to be. If he is not taught he remains a shoddy affair, he remains something very lousy, vague, ambiguous -- something uncertain, something always hesitant. He goes on doing a few things because he can feel a few stirrings of the instinct in him. But there is no clearcut direction, there is no sense of direction.

Sona, you will have to learn what sex is. And when I say that, people understand that I am saying that you have not known sex. No, you have known -- but your knowing is very superficial. Your knowing is not yet an art, it is not yet a philosophy. You may have a few children too, so you can think that you know what sex is, because you have children.
Having children does not mean that you know what sex is. Having children is as easy as putting the light on and off. By putting the light on and off, don't think that you know what electricity is. Or do you think that you know what electricity is because you can put the light on and off? A few people think that way, that they know what electricity is.

I have heard the beautiful story about the man who made the first electric bulb -- Edison. For three years he tried hard and then he succeeded. It was a miracle -- for the first time, electricity was functioning in human hands. That great energy, that tremendous power, was channelized into human service. And he had worked for almost thirty years on and off, and for three years continuously.
And of course when the first electric bulb was on, he was dazed, mystified. He was sitting there looking at it. Half the night passed, and more and more hours started slipping by. And the wife came and she said, "Have you gone mad or something? What are you doing here looking at that stupid light? Go to sleep!"
She called it "that stupid light". And it is said that Edison cried. He said, "You call it stupid light? Do you know what electricity is?"

And she said "I know" -- because she had always been watching him putting things on and off, this and that. And she said, "I know -- you put that on or off. That is electricity."

Another story I have heard about Edison: He went to a small town, just for a holiday. The school of the town was celebrating its annual function, and the small children of the school had made many things to exhibit. He also went. Nobody knew that he was Edison. They had made a few electric toys, and Edison asked the boy who was showing the toys -- who had made them and was very proud -- "What is electricity?"
And the boy said, "What is electricity? I don't know. I will ask my teacher -- you wait." He brought his teacher, a postgraduate in science, and Edison asked, "What is electricity?"
And the teacher said, "But nobody asks such questions -- 'What is electricity?' Electricity is electricity! But wait, I will call my principal -- he is a Ph.D. in science, he may be able to explain it."
He came, and he tried to explain somehow. But how can you explain to Edison? He was the first man to know anything about electricity, one of the greatest geniuses of the world -- the only man who made at least one thousand inventions. But the principal was also unaware of whom he was talking to. And he went on giving him explanations, but Edison would say, "That doesn't fit. Just tell me what electricity is, SIMPLY. What you are saying is not answering my question -- you are trying to explain it away."

The principal started perspiring, and a crowd gathered. And then Edison felt great compassion. He said, "Don't be worried -- I am Edison, and I myself don't know what electricity is."

Just by giving birth to children you don't know what sex is. Sex is a far deeper phenomenon than electricity -- it is bio-electricity. It is yet to be discovered. It is a totally different phenomenon. The electricity that you know is a material counterpart of sex; sex is the spiritual counterpart of it. The electricity that you know is just a dead phenomenon. Sex is alive: it is electricity plus life. It is a far higher synthesis -- it has yet to be discovered.

There have been a few people who have been working, but they have always been tortured by the society. Wilhelm Reich was one of the persons who was working on sex electricity, but he was condemned, forced into a madhouse, declared mad. He was not mad -- he was one of the sanest persons alive in this century.

But because he was moving into those secrets of which the priests and the politicians are always afraid, he was going deeper into the mysteries which priests and politicians don't want to be revealed to the ordinary humanity -- because once they are revealed, man will be free -- he was persecuted his whole life, and then forced into a madhouse. He died condemned, a criminal, a madman, and he was neither.

This has been the case with Tantra all along. For three thousand years the science has been developed in fragments, but always the society destroys it. It is too afraid

of giving men great secrets which will make them independent individuals.

SONA YOU DON'T KNOW WHAT SEX IS You please say goodbye to all the priests. Get rid of all the nonsense that you have been told about sex. Experiment freshly again, innocently. Go into it meditatively -- it is prayer. It is one of the most sacred things, the holiest of the holy, because it is through sex that life arrives, and it is through sex that you can penetrate to the very source of life. If you go DEEP into sex you will find God. You will find God's hands somewhere deep in the world of sexual experience. Sex has to be a meditation and you have to learn the art of it. Sing, dance, celebrate. Sex should not be a hasty affair, it should not be a hit-and-run affair -- as it is. Savour it. It should be a great ritual. That's how Tantra rituals arose. Prepare for it. Become more sensitive, open, silent. When you are going into lovemaking you are entering into the temple of God. Enter only when you are prayerful, otherwise not.
Don't enter with lust, enter with prayer -- then you will be able to know the secret of sex. Don't enter to exploit the other, enter to share with the other. Don't enter as if sex is just a kind of relief -- that is the lowest form of sex. The highest form is not relief but ecstasy. Relief is negative. Yes, sex unburdens you of certain energy, but it simply unburdens -- then you have missed the positive part. The positive part is when that energy nourishes you -- not only unburdens you but nourishes you, creates something higher in you. When sex is just used as a relief, like a sneeze, it is the lowest form of it.

The highest form is tremendously creative: energy is not thrown out of your being, energy is recirculated on higher planes. Energy takes a flight, it starts rising above gravitation. It starts penetrating your higher chakras. It is not a release only, but a tremendous ecstatic flight. And then only will you know that at the deepest moment of orgasm, ego and time disappear. Once you have known that, you will not need sex any more. Sex has revealed its secrets, it has given you the key, the golden key.
Now you can use that golden key without going into any sexual activity. Now you can sit silently in zazen, vipassana. Now you can sit silently, dropping your ego and forgetting time. And you will reach to the same heights and you will stay on those heights longer and longer.
And a day arrives when you become a permanent resident on those peaks. That day is the day of great rejoicing: one becomes a Buddha.
Philosophia Perennis, Vol 2

Chapter #4

Chapter title: The Perfume of Absolute Contentment
3 January 1979 am in Buddha Hall

The first question

Question 1
OSHO, AS WELL AS BEING SOMEONE LIKE YOU, PYTHAGORAS WAS ALSO A GREAT MATHEMATICIAN.
HOW IS THIS POSSIBLE?

Bruno,

MAN IS NOT ONLY THE OUTER, and he is not only the inner either -- he is both. And more: he is inner, he is outer, and he is transcendental too. Man is a three dimensional being. Those three dimensions are represented by Christianity as the Trinity, and by Hinduism as TRIMURTI -- three faces of God. And the man who lives only in one dimension lives a partial life. He will never know the beauty of the whole and the joy of the whole.

To live a partial life is to live in sickness, because the parts that are not allowed go on fighting with you. They want to express themselves. The denied being will take revenge on you. it will sabotage your life. It will not allow you to live peacefully; you will be in a constant civil war.

If you deny the body, the body will be angry with you. If you deny the soul, the soul will be angry with you. And d house divided against itself cannot be whole, cannot be at peace, cannot be at ease.

That's why you see millions of people in such great misery. The misery is caused because they live a fragmentary life. They accept only a part of their being and the major parts are rejected. It is like a tree rejecting its roots because they are invisible -- the tree will start dying, the roots will be angry. Or it is like the tree denying its flowers, foliage, branches, and accepting only the roots, then it will have no meaning.

Man has lived in a partial way, hence the question.

The total man will be rooted in the body like a tree rooted in the soil, and he will be growing into the sky like the

branches of a tree -- he will be moving into the inner sky. And he will have something more too, something transcendental to this duality, a third dimension.
The first dimension is very visible, it is material. It can be measured: it is the world of mathematics, the world of science. The second, the inner, is not so visible -- it is vague, cloudy, mysterious. It is a twilight zone, neither day nor night, just in the middle between both. It exists on the boundaries of the material and the ultimate, of this and that. That is the world of poetry, art.
And the third is absolutely invisible. Nobody has ever seen it, nobody can ever see it, because it is the very being of the seer itself. You cannot reduce it to an object: it is your very subjectivity. It is always the witness and never the witnessed. It is always the observer and never the observed. That is the world of the mystic: the transcendental.
And a whole man will be a scientist, a poet and a mystic. Pythagoras was a whole man, a holy man.
When I say this, that the whole man will be all the three together, please don't take me literally. One need not be literally a scientist and yet one can be whole -- but his approach will be scientific. He may not be an Albert Einstein, or a Newton, or an Edison. Buddha is not an Albert Einstein, but still his scientific approach is there: he is utterly scientific in his approach. He will not allow any superstition. He will not allow any illogical approaches. He will be very logical -- although he will lead you beyond logic! but he will lead you very logically, step by step, with a method.
Buddha is as much a scientist as Albert Einstein; you can look into his words. He says, "Don't believe what I say

unless you have experienced it. Unless it has become your own understanding, don't believe in me." This can be said only by an utterly scientific mind. He says, "Don't believe anything because it is written in the scriptures. The scriptures may be wrong -- who knows? Unless you have become a witness to it there is no guarantee of its truth." It may be in the Vedas, in the Upanishads -- there is no need to believe or disbelieve. Experiment, experience! Become a lab -- your own lab. And unless you have concluded, all beliefs are just prejudices, superstitious, illogical, unfounded. And truth believed is a lie. Truth experienced is a totally different phenomenon. Truth believed is a lie. This is the approach of a scientific mind.

Buddha is not a poet either in the ordinary sense -- he never composed poetry. But he is a poet! The way he walks is poetry, the way he looks at life is poetry. The way he showers his compassion is poetry. He may not be a poet in the ordinary, literal sense, but he is sheer poetry. His very existence is poetic. The tremendous grace that surrounds him, the infinite beauty that he lives, and the splendour that he has brought to the earth -- the earth has never been the same again. It was something else before Buddha, it is totally something else after Buddha.

What difference has Buddha made to the world? He walked on the earth, and he belonged to the beyond. He was embodied just like you and me, but he had come from the ultimate source. He lived here and now, but AS the ultimate source. His fragrance is still there in the winds. Those who are alert will still feel his presence. That preSence is eternal.

So is Jesus, so is Pythagoras... they are all mystics, poets, scientists. The real man is bound to be a total man. And that's my teaching too: I would not like you to be partial, I would not like you to be lopsided. I would not like you to live only in the body, or only in the soul. People have tried that! And because of those efforts, man has not become what he has the birthright to become. Man has not bloomed, has not flowered. He cannot. Unless all the three dimensions are together, something will be missing. And that missing part will go on haunting you, will go on creating misery for you.

The missing part will not allow you to be really contented. The missing part will not allow you to be grateful to God. The missing part will not allow you to release the fragrance in tremendous gratefulness, thankfulness -- to be prayerful. It will not allow you prayer. Only a fulfilled man can pray. Only a contented man can pray: contentment is prayer. Prayer is the perfume of absolute contentment.

Live in the body as Epicurus lived in the body. Live in the soul as all the mystics have always tried to live in the soul, but don't deny Epicurus. My vision of the whole man implies Epicurus too, as much as Jesus, as much as Zarathustra. And the poet is just between the two, the meeting-point of the mystic and the scientist in you. It is there that the poet exists -- on the boundaries, on the frontiers. Let your poet also have its say. Dance, sing, create music. Live a life which is rooted in scientific outlook, and has the grace and the beauty of poetry, and the depth of mysticism.

Bruno, Pythagoras is a whole man. It should be so with everybody else too.

You ask me: AS WELL AS BEING SOMEONE LIKE YOU, PYTHAGORAS WAS ALSO A GREAT MATHEMATICIAN. HOW IS THIS POSSIBLE?

I am not a mathematician, but whatsoever I am saying to you is utterly mathematical. I am not a logician, but what I am saying to you is absolutely logical. Although my logic will help you to go beyond logic -- that's what I mean when I say 'absolutely logical'. Because the illogical is AS much part of existence as the logical. If somebody is really logical he will accept the illogical too, because it is there and it cannot be rejected.
To be logical means to accept the illogical too, then logic becomes a stepping-stone to the illogical. Then logic becomes a stepping-stone to love.... And when everything in you has been used and nothing is neglected, you become an orchestra, then you are harmony of tremendous grace. That harmony is the goal of religion.

The second question

Question 2
BEFORE TAKING SANNYAS, I WOULD HAVE FOUND IT VERY EASY TO RELATE TO PYTHAGORAS. NOW I WOULD STILL LIKE TO, BUT SOME THINGS SEEM SO MORALISTIC AND REPRESSIVE, LIKE HIS ADVICE NOT TO BE ANGRY. WHERE AM I MISSING?

Sarlo,

REMEMBER ONE THING ALWAYS: that time changes everything -- language, the ways of language... time changes everything! If Pythagoras comes back, you will not be able to relate to him. He will be speaking a language that is no more in use, and you will be speaking a language that he will not be able to understand either -- there will be a gap of twenty-five centuries. Twenty-five centuries is a long time. In fact, between two generations the gap arises; between your father and you there is a gap, and such a gap that people feel it is unbridgeable.

Children feel it almost impossible to relate to their own parents. The gap is not much, maybe twenty years. Twenty years' gap or twenty-five years' gap and children feel it is impossible to communicate. And the parents feel it is impossible to communicate. In twenty-five years the world has changed so much -- what to say about twenty-five centuries?

That's why you will need somebody who belongs to you to convey to you what the meaning of Pythagoras is. Why am I talking on Pythagoras? So that the gap of twenty-five centuries can be bridged, so that Pythagoras can again become a living force amongst you. If you try to understand Pythagoras directly you will not be able to understand him at all. He speaks a totally different language that has disappeared from the world. It is the language of Patanjali, it is the language of Mahavira. But Patanjali and Mahavira were pre-Freudians. They used words in a totally different way; they had never heard about Freud. Pythagoras is using language in the same way. You will have to be a little patient.

When he says not to be angry, he does not mean repression in the sense you understand the word repression. When he says don't be angry, he is not telling you to repress anger: he is telling you to transcend anger. And they are tremendously different -- not only different but diametrically opposite.

If you try not to be angry, you will repress anger. If you try to transcend anger, you will not repress anger: on the contrary, you will have to understand anger, you will have to watch anger. In watching is transcendence.

If you repress anger, the anger goes into your unconscious; you become more and more poisoned. It is not good, it is not healthy; it is going to drive you neurotic sooner or later. And one day or other the accumulated anger will explode, and that will be far more dangerous because then it will be absolutely uncontrollable by you. Then it is better to be finished with it every day in small doses. Those doses are homeopathic: once in a while you feel angry, be angry. That is far healthier than accumulating anger for a few years then one day exploding. Then it will be too much; you will not be able even to be conscious of what you are doing. It will be absolutely mad. You may do something tremendously harmful to yourself or to somebody else; you may murder or you may commit suicide.

Pythagoras is not saying to repress it -- no enlightened person can ever say to repress it. He is saying to transcend it, go beyond it. Transcendence is a totally different process. In transcendence you don't repress anger and you don't express it either. You know only two ways to deal with anger: expression, repression. And the real way to deal with it is neither. It is not expression, because if you

express anger you create anger in the other; then it becomes a chain... then the other expresses it, then again you are provoked. .. then where is it going to end? And the more you express, the more it becomes a habit, a mechanical habit. And the more you express it, the more you are practising it! It will be difficult for you to get out of it.

Out of this fear, repression arose: don't express, because it brings great misery to you, to others -- and to no point. It makes you ugly, it creates ugly situations in life, and then you have to pay for all that. And, slowly slowly, it becomes such a habit that it becomes your second nature.

Out of the fear of expression, repression arose. But if you repress, you are accumulating the poison. It is bound to explode.

The third approach, the approach of all the enlightened people of the world, is neither to express nor repress, but WATCH. When anger arises, sit silently, let the anger surround you in your inner world, let the cloud surround you, be a silent watcher. SEE... this IS anger.

Buddha has said to his disciples: When anger arises, listen to it, listen to its message. And remember again and again, going on telling yourself: Anger, anger.... Keep alert, don't fall asleep. Keep alert that anger is surrounding you. You are not it! You are the watcher of it. And that is where the key is.

Slowly slowly, watching, you become so separate from it that it cannot affect you. And you become so detached from it and so aloof and so cool and so far away, and the distance is such that it doesn't seem to matter at all. In fact, you will start laughing at all the ridiculous things that you have been doing in the past -- because of this anger. It is not you. It is

there, outside you. It is surrounding you. But the moment you are disidentified from it, you will not pour your energy into it.

Remember, we pour our energy into anger, then only does it become vital. It has no energy of its own; it depends on our cooperation. In watching, the cooperation is broken; you are no more supporting it. It will be there, for a few moments, a few minutes, and then it will be gone. Finding no roots in you, finding you unavailable, seeing that you are far away, a watcher on the hills, it will dissipate, it will disappear. And that disappearance is beautiful. That disappearance is a great experience.

Seeing the anger disappear, great serenity arises: the silence that follows the storm. You will be surprised that each time anger arises and if you can watch, you will fall into such tranquillity as you have not known before. You will fall into such deep meditation... when the anger disappears you will see yourself so fresh, so young, so innocent, as you have never known yourself. Then you will be thankful even to anger; you will not be angry at it -- because it has given you a new beautiful space to live in, a new utterly fresh experience to go through. You have used it, you have made a stepping-stone out of it.

This is the creative use of the negative emotions. That's what Pythagoras means.

Remember, language goes on changing.

Little Red Riding Hood was walking through the woods on her way to visit her grandmother, when suddenly a wolf jumped out from behind a tree.

"Ah-ha!" the wolf said. "Now I have got you, and I am going to eat you!"
"Eat! Eat! Eat!" Little Red Riding Hood said angrily. "Damn it! Doesn't anybody make love any more?"

Language goes on changing... metaphors change, symbols change. The same words that used to mean one thing mean something totally different.

A man and a single woman were attending a large convention. They found themselves, through an accidental oversight of the hotel, assigned to the same room. Since both were mature individuals and knew how difficult it would be to get the matter straightened out in such crowded conditions, it seemed the wiser course to accept the situation.
Each chose a bed and a dresser and proceeded to ignore the other with a kind of tactful politeness.
But on the second night it turned out that the woman didn't know how cold it was going to get. She was freezing. Hesitantly she called out, "Would you be so good as to get me one of the blankets from the chest?"
The man, who had been nearly asleep, thought that over and said, "Listen, if you are going to be this friendly and as long as we are in the same room, how about acting as though we were man and wife?"
The girl thought that over, giggled and said, "Well, I think -- perhaps I might be willing."
The man said, "Good! In that case, as my wife, get your own darned blanket and leave me alone."

After twenty-five centuries, you will not be able to understand directly what Pythagoras has said. You will need somebody who is contemporary to you in time, and who is also contemporary to Pythagoras in eternity -- only then will those metaphors take new colour, will those metaphors have new meanings.

That has been the basic reason why, in the East particularly, down the ages, enlightened people have been commenting on other enlightened people who have preceded them. Shankara commented on Krishna, on the Upanishads, on the Brahma Sutras. Ramanuja commented on the ancient enlightened people, Vallabha did the same. It has always been so in the East, because much dust gathers as time passes. Now, the Upanishads were written in a totally different world. That man has disappeared, that mind has disappeared, that world no more exists.

If some Upanishadic seer comes to see you, he will be utterly puzzled; if you visit some ancient monastery -- Nalanda, Takshashila, or some ancient mystery school like Pythagoras' -- you will not be able to understand what is happening, because we understand through language. Unless you can understand through silence... silence is eternal, it never changes, because it is not part of the human world. If you become deeply silent, then you will be able to understand Pythagoras. In that silence, he will commune with you, you can commune with him. Otherwise, you will feel difficulties.

I can understand your problem, Sarlo. You say:

BEFORE TAKING SANNYAS, I WOULD HAVE FOUND IT VERY EASY TO RELATE TO PYTHAGORAS.

Because you have been brought up by a repressive society -- Christian, Hindu, Jaina, it doesn't matter. You have been brought up by a repressive society; that's why you are saying before taking sannyas, before meeting me, you would have understood Pythagoras. But I tell you that would have been misunderstanding, not understanding. You would have thought that he was teaching repression the way your parents have been teaching you. You would have thought that he was the same kind of person as the priest in the church -- Rome or Canterbury or Mecca. They are ALL repressive.
Priests have always been repressive. It is only the enlightened person who can give you freedom, because he does not need slaves. Priests need slaves; they cannot give you freedom. They have to make you greater and greater prisoners. And this is a psychological device: repress natural instincts and you will remain a prisoner, and you will be so ill always that you will need somebody to lean upon. And you will remain so ignorant that you will need guidance, that you will need leaders.

You say: BEFORE TAKING SANNYAS, I WOULD HAVE FOUND IT VERY EASY TO RELATE TO PYTHAGORAS.

That would not have been real communion; that would have been false. NOW you can relate! because now you are

again with another Pythagoras. But now you feel difficulties. You say:

NOW I WOULD STILL LIKE TO, BUT SOME THINGS SEEM SO MORALISTIC AND REPRESSIVE, LIKE HIS ADVICE NOT TO BE ANGRY. WHERE AM I MISSING?

You are missing because you have completely forgotten that twenty-five centuries' gap is a big gap. You need for Pythagoras to be reborn. That's what I am doing by commenting on him. This is giving him a new meaning, a new body of words -- words that you can understand, words that make sense to you, words that can relate to you.

A backwoods inn boasted a modest sign on the porch: "Rooms to let. Food. Country atmosphere." The inn was hardly a sophisticated hotel, but one night a shiny black Cadillac pulled up in front of it. The owners of the car had gotten lost and wanted to spend the night there.
The man and his wife were big-city people in fancy clothes, and they emerged from the Cadillac as if they owned the world. Contemptuous of country life, but desperate for a night's lodging, the couple did not even pretend to like the idea of staying at the inn. They were above it all.
After registering at the desk, the couple entered the dining room of the inn. Ignoring the simple menu, the man plunked down a dollar and said, "For this, I want food, drink, and entertainment."
In a few minutes, the innkeeper returned with two slices of watermelon. "You asked for food, drink, and

entertainment?" he said. "Here it is. Eat the pulp, drink the juice, and play with the seeds."

The third question

Question 3
OSHO, WHAT INSIGHTS ALLOW US TO DROP THE PAST AND NOT REPRESS IT?

Prem Shahido,

NOT INSIGHTS, BUT A SINGLE INSIGHT allows you to drop the past. In fact, to say 'allows you to drop the past' is not right. The single insight, and the past drops of its own accord. Not that you drop it.
What is that single insight? The single insight is this: that the past is no more... only the present is. To live simply means to be in the present; there is no other way to live, no other way to be. Past is no more, and the future is not yet; both are non-existential. And to cling to something that is non-existential is stupid.
The past is only memory, and the future is only imagination. And that which is is missed between these two monsters, the past and the future. They go on exploiting you; they are parasites, they are ghosts -- they don't exist. But you can go on giving them energies; then they can go on existing. At least, they appear to exist when you are not aware of the present.
You will be surprised to know that in the ancient Greek language the word 'God' simply meant the present. 'G' stands for that, 'O' stands for which, and 'D' stands for is --

that which is. That is the meaning of the ancient word 'God'.
God is not a person but THAT WHICH IS. Herenow, this moment, God is present. God cannot be found in the past. And God cannot be found in the future. God always is. You cannot use with God words like 'was', 'will be' -- you cannot say 'God was' -- that will be utter nonsense. You cannot say 'God will be', that will be again utter nonsense. You can only use 'is'. In fact to say 'God is' is to repeat; it is a tautology. God means isness! You cannot say 'God is'. God is another name for is -- that which is.
A single insight of being in tune with the present. And that's what meditation is all about: to be in tune with that which is, to be utterly free from thoughts. Because whether it is past or future it is only through thoughts that past and future exist. Call it memory, call it imagination, but they are all thoughts, forms of thought.
To be in a state of thoughtless awareness... and like lightning, a single blow of the sword, the past disappears for ever and the future too. And in that moment is liberation.
Shahido, it is a single insight! It is satori, it is samadhi. Many insights are not needed for it -- it is a single blow of the sword. And you can have it right now -- unless you decide otherwise. This very moment, God is everywhere, all over the place. Only God is. Feel this silence. Let that silence go deeper into your heart. Let it permeate you. Let it throb in your heartbeats. Let it become your breathing, your very being.... And where is the past? It has disappeared of its own accord.

It has not to be dropped. It disappears just like darkness when you bring light in. Not slowly slowly, not part by part, not gradually. When you light a candle in the dark room, it is not that by and by, slowly slowly, the darkness goes out -- reluctant, not willing to go. No. It is simply not found!

The candle is lit and there is no darkness. The candle of meditation, of being herenow. The candle of God meaning that which is... and all past is gone. And it will never arise again, because once you have learnt the beauty, the benediction of the present, it is so tremendous -- who cares for all the dust that has been gathering on the mirror of the mind?

You go on thinking of the past because you don't know how to relate with the present. You go on thinking of the past because one has to do something, one has to keep oneself occupied. Children think of the future, and the old people think of the past; because children have no past so they cannot think of the past; they have to think about the future. And the old people have no future any more: there is death just standing like a China Wall. They know, now there is no more future; the tomorrow may never come. Afraid, they look backwards.

And that happens to individuals, that happens to countries, to societies, to nations too. For example, a young country like America thinks of the future; its golden age is yet to come. A country like India, very ancient, old, thinks of the past; its golden age has passed. In the days of Rama it has been; it is already a gone thing. It is simply an indication that the country is very very old and cannot conceive any future. In the future is death.

But to be a child is to miss; and to be old is to miss. The meditator is exactly in the middle: he has something of eternal youth in him.

You will be surprised to know that in the East we have never depicted any enlightened person old; we have always depicted them young. You have not seen any picture of Buddha as old, or Mahavira, or Rama, or Krishna -- they have been painted, depicted, sculpted, always as young. To indicate something: that the meditator is neither a child who thinks of the future, nor an old man who thinks of the past. He is exactly in the middle, so young, so fresh, that he knows nothing of past and future -- he knows only of this moment.

It is not that Krishna never became old; he became old. He was eighty years old when he died. It is not that Buddha never became old; he was eighty-two years old when he died, very old, ill, the body in a very bad shape. Mahavira became very old. But still we have not carried the stories of their old age, because those stories are not true about their beings -- they are true only about their outer periphery, not about their centers. And the center is the real thing; the periphery is just a shadow. The center is substantial.

Shahido, a single insight is needed: that only the present is -- nothing else is, nothing else has ever been, nothing else will ever be. Only the present is.

But this has to be your insight. My insight won't help. I can share my insight with you -- that's what I am doing -- but it has to become your insight. And once it happens, and only once, that you have contacted the present, you are a totally different person. It is a rebirth, a resurrection.

The fourth question

Question 4
YOU SPOKE CONVINCINGLY ABOUT AWARENESS BEING THE ONLY VIRTUE AND UNAWARENESS THE ONLY SIN. HOW CAN AN ORDINARY UNENLIGHTENED BEING FIND ENOUGH ENERGY TO STAY IN AWARENESS AS MUCH AS POSSIBLE?

IN FACT, MORE ENERGY IS NEEDED TO BE MISERABLE than to be blissful. Because blissfulness is a state of nature. No energy is needed to be blissful! It is natural. Energy is needed to be miserable, because it is unnatural. The more natural you are, the less energy is needed; the more unnatural you want to be, the more energy will be needed.
If you are standing on your feet, it needs less energy; try to stand on your head, it needs more energy. Wherever you see more energy is needed, know well that you are trying to do something unnatural. Meditation needs no energy! because meditation is passive, inaction, silence. You are not doing anything -- why should you need any energy? Anger needs energy, thinking needs energy, violence needs energy -- because you are doing something against nature, you are fighting against nature. It is like you are trying to swim upstream. If you are going with the river, then no energy is needed. You can go and try in the river: if you go with the river, what energy? for what? The river takes you.... But if you are trying to go upstream, then great energy will be needed -- because you will be fighting with the stream.

Mulla Nasruddin was sitting in front of his house. It was raining and somebody came running and he said, "What are you doing here? Your wife has fallen in the river!"
Mulla rushed to the river. A great crowd had gathered, but nobody was daring enough to jump into the river -- it was so dangerous, it was such a big flood. Mulla immediately jumped -- and started swimming upstream.
The crowd laughed and people said, "Mulla, what are you doing? Why are you trying to swim upstream?"
He said, "You keep quiet! -- I know my wife. If she has fallen in the stream, she must have gone upstream, she cannot go downstream. She can never do anything naturally. I know my wife."

But when you go upstream, you will have to fight. Why do people look so tired? They are all fighting. Your religion teaches you to fight. Your whole upbringing is based on conflict, because it is only through fight that ego can be created. When you relax, ego disappears. To relax means to become egoless. If you go with the river, you cannot create the ego. The ego is an unnatural phenomenon; it needs great energy to create it. And it needs great energy to go ON creating it; it needs great energy to maintain it then. It is a very expensive phenomenon to have an ego. Your whole life is wasted in it.
So the first thing. Asker, I would like to tell you: awareness does not need energy. You will be surprised: unawareness needs energy. Meditation does not need energy: thinking needs energy. Relaxation needs NO energy! Tension needs energy; anguish, anxiety needs energy.

So, let it be clear from the very beginning: the enlightened person lives with no conflict -- he need not have any energy. And because he is not in fight and because he is not dissipating his energy, a miracle happens: God's energy starts flowing through him. When you are not fighting with the river, the river takes you on her shoulders. When you are not fighting with life, God takes you on his shoulders. Don't push the river -- the river is not your enemy -- and great energy will be released in you.

The second thing you say: HOW CAN AN ORDINARY UNENLIGHTENED BEING....?

Nobody is an ordinary being -- enlightened or unenlightened, but nobody is an ordinary being. Nothing can be ordinary, because everything is full of God -- how can God be ordinary? God can be asleep, I can understand, but cannot be ordinary. The difference between you and a Buddha is not of ordinariness and extraordinariness, but only of a very simple thing: you are fast asleep snoring, he is awake. HE IS extraordinary, you are extraordinary; or, if you love the word 'ordinary', then he is ordinary and you are ordinary.
Either the whole existence is extraordinary or it is ordinary -- you can choose any word you like. I am not interested in the word 'extraordinary'. But remember, the whole existence has a single taste to it; don't divide it into ordinary and extraordinary. Why do we go on dividing? That is again the way of the ego. Great things we want to do, so we have to divide into what is great and what is not great.

Just the other night, I was reading a memoir of David Manners. He writes:

On one occasion, a friend brought up to my desert hut a 'holy man', an old Zen monk: Zenzaki San. The friend put him into a chair in my room and left him there while I was seriously engaged in the little bathroom from which all sounds could be heard in the other room. I had never felt such a deep shame and embarrassment. Such a greeting for a 'holy man'! Finally, I had the nerve to come out and present myself, but the old monk jumped to his feet, whisked off his coat and said, "Now, I go," and made a beeline for the bathroom. I had to laugh and that laugh took all my shame. I began to admire this old monk before I had said a word to him.

In fact, the Master must have done it knowingly -- just to take the shame away.
Nothing is unholy... even the sounds that are coming from the bathroom are not unholy. Everything is divine, holy. In fact, even your sleep is divine and holy, your unawareness is divine and holy. These are two ways of being -- unaware or aware -- but the being is always the sacred, the holy. Whatsoever name you want to give it you can give, but remember the taste of life, the whole life, is one.

YOU SPOKE CONVINCINGLY ABOUT AWARENESS BEING THE ONLY VIRTUE AND UNAWARENESS THE ONLY SIN. HOW CAN AN ORDINARY UNENLIGHTENED BEING FIND ENOUGH ENERGY TO STAY IN AWARENESS AS MUCH AS POSSIBLE?

You have missed the point. It is not a question of making efforts to be aware. If you make efforts to be aware, you will create tensions inside yourself -- all efforts bring tensions. If you TRY to be aware, you are fighting with yourself; there is no need to fight. Awareness is not a by-product of effort: awareness is a fragrance of let-go: awareness is a flowering of surrender, of relaxation.

Just sit silently in a relaxed state, doing nothing... and awareness will start happening. Not that you have to pull it up from somewhere, not that you have to bring it from somewhere. It will shower on you from nowhere. It will well up from within your own sources. You just be silent, sitting.

But I understand, Asker, your problem. It is very difficult to sit silently; thoughts GO on coming. So let them come! Don't fight with thoughts and you will not need any energy. Just let them come -- what can you do? Clouds come and clouds go; let the thoughts come and let them go whenever they want to go. Don't be on guard, and don't be in a certain attitude that thoughts should come or. should not come -- don't be judgemental. Let them come, and let them go whenever they want. You be utterly empty. Thoughts will pass, they will come and go, and slowly slowly you will see that you remain unaffected by their coming and going. And when you are unaffected by their coming and going, they start disappearing, they evaporate... NOT BY YOUR EFFORT! but by your cool, calm emptiness, your relaxed state.

And don't say that relaxation will need great energy. How can relaxation need great energy? Relaxation simply means you are not doing anything.

SITTING SILENTLY,
DOING NOTHING,
THE SPRING COMES
AND THE GRASS GROWS BY ITSELF.....

Let this mantra sink into your heart. This is the very essence of meditation!... Sitting silently... doing nothing... the spring comes... and the grass grows by itself.... Everything happens! You are not to be a doer.
Don't make awareness your goal, otherwise you have missed my point. I have simply defined. I have said: awareness is virtue, unawareness is sin. Now what has happened in Asker's mind -- he started thinking, "If awareness is virtue, then how to attain it? And if unawareness is sin, then how to drop it?" Then the question of energy arises -- when you ask how, you have already asked for more energy. And then the problem arises, "I don't have enough energy to fight with unawareness. And I don't have enough energy to grow into awareness."
And then the question: "I am an ordinary unenlightened person -- what can I do? These things can be done by Buddhas...." But do you know? -- Buddha was just as ordinary as you are and as unenlightened as you are. He was not always a Buddha.
One day it happened, and it is worth relating AGAIN, that it happened the day he was sitting, utterly relaxed under the tree, not doing a thing. For six years he had been making

great efforts to become enlightened, and he was failing again and again. And those six years were nothing but utter frustration, and he had done everything that was possible to do: fasting, yoga postures, breathing... all the kinds of methodologies that were available in India. He had done all! He had almost destroyed himself by long fasts.

He was so tired and so frustrated that evening, that fateful full-moon night, that he came to a decision: "It is all futile. The world is futile, I have seen it" -- he HAD seen enough of it. He was a son of a king. "I renounced the world, it was meaningless. And now I renounce all this nonsense of being an ascetic. I renounce this search for truth too; that too is nonsense. There is nothing to gain, this way or that, here or there. There is nothing to gain! It is ALL futile, meaningless."

It must have been a tremendous frustration to have dropped the search for truth.

That night he must have breathed deeply, relaxedly. All is finished -- nowhere to go, nothing to be done. And it happened. It happened that night.

Early in the morning when he opened his eyes, the last star was disappearing from the sky, and as the star disappeared, something, the last trace of ego, disappeared in him too. That disappearing star triggered something in him -- a synchronicity -- and the last trace, the shadow of the ego, disappeared. There was no longer any doer left. And, immensely, the whole existence showered on him.

The story says flowers showered from the sky. Gods danced around him. Celestial musicians played music. It was a great celebration for the whole existence. And

Buddha was sitting there for seven days silently, not moving.
Do you think energy was needed for it? How can energy be needed for it? It was not a doing at all. It was a non-doing. And when the time came, when the spring came, the grass, of its own accord, grew. You need not pull the grass from the earth.
Asker, no energy is needed. You ARE perfectly capable of becoming aware as you are, but you will have to learn the ways of relaxation and let-go, not the ways of conflict, fight, struggle.

The fifth question

Question 5
WHY DO I ALWAYS CREATE MISERY AROUND MYSELF? BEGINNING TO SEE THAT I CONSISTENTLY CHOOSE THIS VICIOUS CIRCLE. IS THE CHOOSING IN ITSELF THE MISERY?

Abhiyana

YES, THE CHOOSING IN ITSELF is the fundamental misery. All other miseries arise out of it. The moment you choose, you are no more whole; something has been rejected, something has been chosen. You have taken a side; you are for something, against something. You are no more whole.
You say, "I choose meditation, and I am not going to be angry any more." Misery is bound to happen. Meditation WILL NOT happen! Only misery will happen. In the name

of meditation now you will be miserable -- and one can find beautiful names for one's misery.

Choosing itself is misery. To be choiceless is to be blissful. See it! See to it! See AS deeply as possible into it, that choosing itself is misery. Even if you choose bliss, misery will be created. Don't choose at all... and then see what happens.

But it is very difficult not to choose. We have always been choosing; our whole life has been that of a chooser. We have believed that unless WE choose, who is going to choose for us? Unless WE decide, who is going to decide for us? Unless WE fight, who is going to fight for us? We have believed in a very stupid notion: that existence is against us, that we have to fight. that we have to be constantly on guard against existence.

Existence is not against you. You are just a ripple in this ocean -- you are not separate from existence. How can the existence be against you? You are PART of it! It is existence who has given birth to you -- how can the mother be against the child?

This is what I call the religious consciousness. To understand this point is to become religious. Then you need not be a Hindu or a Mohammedan or a Christian -- but you will be religious. In fact, if you are a Hindu or a Christian or a Mohammedan, you cannot be religious; you have not understood at all the depth of the religious consciousness. What is religious consciousness? Existence is our home; we belong to it, it belongs to us. So there is no need to be worried, and there is no need to fight for private ends and private goals. One can relax with it -- in the sun, in the wind, in the rain. One can relax with it. The sun is part of

us as we are part of the sun; and the trees are part of us as we are part of trees. Just see that the whole existence is an interdependence, a tremendously complicated network, but everything is joined with everything else. Nothing is separate. Then what is the point of choosing? Then live whatsoever you are in your totality.

And the problem arises because inside you will find polar opposites, and the logical mind says, "How can you be both?" Somebody else has asked me: "Whenever I am in love, meditation is disturbed. Whenever I meditate, I start losing my interest in love. So what to do? What to choose?" The idea of choice arises because there are polarities. Yes, it is true: if you go into love you will tend to forget about meditation; and if you go into meditation, you will lose interest in love. But still there is no need to choose! When you feel like moving into love, move into love -- don't choose! And when you feel like moving into meditation, move into meditation -- don't choose! There is no need to choose.

And the desire for both never arises together. That is something tremendously significant to be understood: the desire for both NEVER arises together. It is impossible -- because love means the desire to be with somebody else; love means to be focussed on the other. And meditation means to forget the other and be focussed on oneself. Now both desires cannot arise together.

When you want to be with somebody else, that means you are tired of yourself. And when you want to be with yourself, that means you are tired of the other. It is a beautiful rhythm! Being with the other creates a deep desire in you to be alone. You can ask the lovers -- all the lovers

feel that desire arising sometimes tremendously. But they are afraid to be alone, because they think it is going against love, and what will the woman say, or what will the man say? The other may feel offended. They pretend, even though they want to be alone, left alone; they want their own space, but they pretend and they go on being together. That pretension is false, it is destructive of love. And it makes your relationship phony.

When you feel like being alone, with all respect, with ali love, tell the other, "A great desire to be alone is arising in me, and I have to go into it -- there is no question of choice. Please don't feel offended. It says nothing about you; it is simply my own inner rhythm."

And this will help the other also to be authentic and true with you. And, slowly slowly, if you really love a person, the rhythms start falling into a togetherness -- that is the miracle, the magic of love. If love has really happened between two persons, this outcome is absolute, this consequence is going to happen. They will start finding at the same times the desire arising to be together and the desire arising to be separate. They will become a rhythm: sometimes coming together and being together and dissolved into each other, forgetting all about themselves; and then sometimes arising out of each other, moving, withdrawing, separate, into their own spaces, becoming their own selves -- becoming meditators.

Between meditation and love, there is no choice. But both have to be lived. And whatsoever is arising in you, whatsoever is the deepest longing in the moment, move with the longing.

Abhiyana, you say: WHY DO I ALWAYS CREATE MISERY AROUND MYSELF?

THERE MUST BE SOME PAY-OFF IN IT YOU must be getting something out of it; otherwise, why should one create misery? But sometimes misery can give you tremendous benefits. You may not be aware of the benefits, you may be unconscious of the benefits, so you go on thinking, "Why do I go on creating misery?" And you are not aware that your misery is giving you something which you want.

For example, whenever you are miserable, people are sympathetic towards you. If you are miserable, your wife comes and puts her hand on your head, massages your body, is very very loving, does not nag you, does not create any trouble for you, does not ask for more diamonds or a new car. When you are in a misery there are many benefits. Maybe it is just because you are afraid your wife is going to ask for a new car -- the new year has come and the new models are in the market. Now, to be miserable is simply economical. Now you come home with a stomach-ache and with a head-ache and you come with a long face, and the woman cannot gather courage to talk about a new car. Mm? You are in such misery.

You have to look around. Children in the morning immediately start feeling stomach-aches, when the bus arrives and they have to go to school. And you KNOW it! You know why Johnny is having a stomach-ache. But the same is the case with you. It is not much different; it is the same -- maybe a little more sophisticated, more cunning, more rationalized, but it is the same.

When people start failing in their lives, they CREATE heart attacks, blood pressure, and all kinds of things. They are rationalizations -- what can you do? Have you watched it? Heart attacks and blood pressure almost always come nearabout the age of forty-two. Why near the age of forty-two? Suddenly a healthy person becomes a victim of a heart attack.

Forty-two is the age when life comes to a certain conclusion -- whether you have failed or succeeded. Because beyond forty-two there is not much hope: if you have made money, you have made it; by the time forty-two arrives, you have made it -- because the greatest days of energy and power are gone. Thirty-five is the peak. You can give seven more years; in fact, already for seven years you have been going downhill. But you have done everything that you could do. And now the age has come, forty-two, and suddenly you see that you have failed. Now you need some rationalization... immediately a heart attack comes. That's a great boon, a blessing from God. Now you can fall into the bed and you can say, "What can I do? The heart attack disturbed everything. When everything was going to be okay, when I was just going to succeed, make a name or money, this heart attack has come." Now the heart attack is a beautiful camouflage; now nobody can say that you are at fault, that you didn't work hard, that you are not intelligent enough. Nobody can say anything like that to you. Now people will feel sympathy for you; they will all be good towards you and they will say, "What can you do? It is fate."

Misery is chosen again and again because it gives something to you, and you have to see what it is giving to

you -- only then can you drop it. Otherwise you cannot drop it. Unless you are ready to drop the benefits, you cannot drop it.

The warden of the Elite Detention Home was giving a reporter a tour of his new model prison.
"Son," said the warden, "this is the latest in prisons. If this is successful, all prisons will model themselves after this one."
"I notice you have beautiful tennis courts and swimming pools," commented the reporter.
"And wall-to-wall carpeting in each cell" added the warden. "But we don't call them cells any more -- just units."
"Those are nice colour television sets in each unit."
"That isn't all. We have a tremendous auditorium and every week the greatest entertainers perform."
"I certainly like the mess hall with the scenic murals on the walls."
"You mean the dining salon. The prisoners order a la carte and the chef's food is exquisite."
"The most fascinating thing I noticed," remarked the reporter, "is that there are no bars, fences, and almost no guards."
"That is because no one wants to escape," smiled the warden.
"How do I get into this resort?" inquired the reporter.

If prisons are made so beautifully, then who would like to get out of them? And if you are not getting out of your prison, look again... there must be something -- wall-to-

wall carpets, colour television, air-conditioning, beautiful paintings, no bars, nobody guarding. Giving you an absolute sense of freedom! Then why should you try to escape out of it?

The reporter is right, he says, "How do I get into this resort?"

The question is not how to get out of it; the question is how to get into it. Look again into your misery; don't condemn it from the very beginning. If you condemn it from the very beginning, you will not be able to watch, you will not be able to observe. In fact, don't even call it misery, because our words have connotations.

When you call it misery, you have already condemned it; and when you condemn something, you are closed to it, you don't look at it. Don't call it misery either. Call it XYZ -- it makes much difference. Call it X, whatsoever the situation is, be a little mathematical -- call it X, and then go into it and see what it is, what its benefits are, what the main causes are that you go on creating it, why you cling to it. And you will be surprised: what you have been calling misery has many things in it which you love.

And unless you have seen this and those things that you would like to have, you will not be able to change anything. Then there are two possibilities.

One possibility is: you stop thinking of getting out of this misery -- that ,Ss one possibility, because the benefits are so much that you accept it. And accepting misery is a transformation. The second possibility is: seeing that your misery is created by you yourself, by your own unconscious desires, and those unconscious desires are stupid, seeing the WHOLE stupidity of it, you no longer

support it. It disappears of its own accord. These are the two possibilities: either your support disappears and the misery is evaporated; or you simply accept it because you like all the things that it brings to you, you welcome it -- and in that very welcome, again misery disappears! These are the two aspects of the same coin. But understanding is needed, TOTAL understanding of your misery, and you are GOING to be transformed. Either you will drop everything out of that understanding, or you will accept everything. These are the two ways, the negative and the positive, for the transformation to happen.

Barney visited his cousin Delbert in Taxonia, a small town in the midwest.
"I hate this town," Delbert confessed. "I hate it with a passion."
"For what reason?" asked Barney.
"The taxes. We pay more taxes than any other town," complained Delbert. "And I hate taxes."
"Taxes are necessary to run the government," argued Barney.
"There are too many taxes here. Have you noticed mostly one storey buildings in this town? That is because there is a tax on all storeys above one floor."
"That's not so terrible." answered Barney.
"Furthermore, have you seen many houses with front lawns?"
"Very few, I admit."
"That is because there is a tax on lawns."
"What's that patch of green lawn down the block?"

"That is the town cemetery where they put the people who are taxed to death."
"If you hate this town so much, why don't you leave?"
"I don't want to pay the moving and transportation tax."

Just look into your misery: either you will find it worth keeping -- then accept it, then accept it with totality -- or you will not find it at all worth keeping -- in that very finding it drops.

The last question

Question 6
OSHO, WHY DO WOMEN LIKE TO BE ATTRACTIVE TO MEN WHEN THEY ALSO RESENT THEIR SEXUAL DESIRES?

Saguna,

THERE is A POLITICAL STRATEGY IN IT The women like to be attractive because that gives power; the more attractive they are, the more powerful they are over men. And who does not want to be powerful? Their whole lives people are struggling to be powerful.
Why do you desire money? -- it will bring power. Why do you want to become the prime minister or the president of a country? -- it will bring power. Why do you want respectability, prestige? -- it brings power. Why do you want to become a saint? -- it brings power.
People are searching for power in different ways. You have not left women any other sources to be powerful -- only

one outlet: their bodies. That's why they are continuously interested in being more and more attractive. Have you not watched it, that the modern woman does not care so much about being attractive? Why? Because she is entering into other kinds of power politics.

The modern woman is getting out of the old bondage. She will fight the man in the universities for the degrees; she will compete in the marketplace; she will compete in politics. She need not be worried too much about looking very attractive.

Man has never bothered much to look attractive. Why? That has been left completely to women. For women that was the only source to attain some power. And for men there were so many other sources that to look attractive looked a little bit effeminate, sissy. That is for women.

This has not been always so. There was a time in the past when women were AS free as men. Then men used to be interested in being attractive as much as women were. Look at Krishna, his picture -- with beautiful silk robes, with a flute, with all kinds of ornaments, earrings, with a beautiful crown made of peacock feathers. Look at him! He looks SO beautiful.

Those were the days when men and women were absolutely free to do whatsoever they wanted to do. Then came a long, long, dark age when women were repressed. It happened because of the priests and your so-called saints. Your saints have always been afraid of women, because the woman seems to be so powerful -- the woman seems to be so powerful that she can destroy the saint's sainthood within minutes.

It is said that a mother tries for twenty-five years to make her son wise, and then comes a woman, and within two minutes she makes a fool of him. That's why mothers can never forgive daughters-in-law. Never! It took twenty-five years for the poor old woman to give some intelligence to this man, and within two minutes all is gone! How can she forgive this woman?
It is because of your saints that women were condemned -- they were afraid of women. The women have to be repressed. And because women were repressed, all sources of competing in life, flowing in life, were taken away. Then there was only one thing left: their bodies.

You ask me, Saguna: WHY DO WOMEN LIKE TO BE ATTRACTIVE TO MEN?

That's why -- that is their only power. And who does not want to be powerful? Unless you understand that power only brings misery, power is destructive, violent; unless through understanding your desire for power disappears -- who does not like to be powerful?
And you ask:... BUT WHEN THEY WANT TO BE ATTRACTIVE TO MEN, WHY DO THEY ALSO RESENT THEIR SEXUAL DESIRES?

For the same reason. The woman remains powerful only when she goes on hanging in front of yoU like a carrot -- never available and always available, so close and so far away. Then only is she powerful. If she immediately falls into your lap, then the power is gone. And once you have exploited her sexuality, once you have used her, she is

finished, she has no more power over you. So she attracts you and yet keeps aloof. She attracts you, she provokes you, she seduces you, and when you come close to her, she simply says NO.!

Now that is simple logic. If she says yes, you reduce her to a mechanism; you use her. And nobody wants to be used. It is the other side of the same power politics. Power means the capacity to use the other, and when somebody uses you your power is gone, you are reduced to powerlessness.

So no woman wants to be used. And you have been doing that down the ages. Love has become an ugly thing. It should be the greatest glory, but it is not -- because man has been using woman and the woman resents it, resists it, naturally. She does not want to be reduced to a commodity. That's why you will see husbands just wagging their tails around their wives and their wives in such an attitude that they are above all this nonsense -- holier-than-thou. The wives go on pretending that they are not interested in sex, ugly sex. They are as much interested as you are interested, but the problem is: they cannot show their interest, otherwise you immediately reduce them to powerlessness, you start using them.

So they are interested in everything else, in being very attractive to you and then denying you. That is the joy of power. Pulling you -- and you are pulled almost as if pulled by strings -- and then saying no to you. reducing you to absolute powerlessness. And you are wagging your tail like a dog -- then the woman enjoys.

This is an ugly state. This should not be so. This is an ugly state because love has been reduced to power politics. This has to be changed. We have to create a new humanity, and

a new world, in which love will not be a question of power at all. At least take love out of power politics; leave money, leave politics there -- leave everything there, but take love out of it.
Love is something immensely valuable; don't make it a thing of the marketplace. But that's what has happened.

The recruit had just arrived at a Foreign Legion post in the desert. He asked his corporal what the men did for recreation.
The corporal smiled wisely and said, "You will see."
The young man was puzzled. "Well, you've got more than a hundred men on this base and I don't see a single woman."
"You will see," the corporal repeated.
That afternoon, three hundred camels were herded into the corral. At a signal, the men seemed to go wild. They leaped into the corral and began to make love to the camels.
The recruit saw the corporal hurrying past him and grabbed his arm. "I see what you mean, but I don't understand," he said. "There must be three hundred of those camels and only about a hundred of us. Why is everybody rushing? Can't a man take his time?"
"What?" exclaimed the corporal, startled. "And get stuck with an ugly one?"

Nobody wants to get stuck with an ugly one -- even though it is a camel. So who wants to get stuck with an ugly woman? The woman tries in every way to be beautiful -- at least to LOOK beautiful. And once you are trapped into her allurements, she starts escaping from you, because that is the whole game. If you start escaping from her, she will

come close to you, she will start following you. The moment you start following her, she will start escaping. This is the game! This is not love: this is inhuman. But this is what is happening and has been happening down the ages.

Beware of it!

At least in my commune this has to disappear. Each person has tremendous dignity, and no person can ever be reduced to a commodity, to a thing. Respect men, respect women -- they are all divine.

And forget the old idea that it is man who makes love to the woman -- that is so stupid. It makes it feel as if man is the doer and the woman is just there as something to be done to. Even in the language it is man who makes love, it is man who is the acting partner; it is the woman who is just there, a passive receptivity. This is not true. Both are making love to each other, both are doers, both are participants -- the woman in her OWN way. Receptivity is her WAY of participating, but it is participation as much as the man's.

And don't think that only you are doing something to the woman: she is also doing something to you. You are both doing something tremendously valuable to each other. You are offering yourselves to each other; you are sharing your energies with each other. You are BOTH offering yourselves in the temple of love, in the temple of the god of love. It is the god of love who has possessed both of you. It is a very sacred moment. You are walking on holy ground. And then there will be a totally different quality to people's behaviour.

It is good to be beautiful. It is ugly to appear to be beautiful. It is good to be attractive, but it is ugly to manage to be attractive. That management is cunningness. And people are naturally beautiful! That is no need for any make-up. All make-up is ugly. It makes you more and more ugly. The beauty is in simplicity, in innocence, in being natural, in being spontaneous. And when you are beautiful, don't use that beauty as power politics -- that is profaning it, that is sacrilegious.
Beauty is a gift of God. Share, but don't use it in any way for domination, for possessing the other. And your love will become a prayer, and your beauty will become an offering to God.

Philosophia Perennis, Vol 2
Chapter #5
Chapter title: Love is Always Virgin
4 January 1979 am in Buddha Hall

The first question

Question 1
OSHO, YOU SAY THAT YOUR MAIN CONCERN IS OUR SPIRITUAL NOT OUR PSYCHOLOGICAL GROWTH. WHAT IS THE DIFFERENCE BETWEEN THEM?

Deva Yachana,

MAN IS A THREE-STOREYED BUILDING: one body, the mind and the soul. The body contains only the body. The mind contains body and mind both. And the soul contains all the three. The higher implies the lower, but not vice versa: the lower does not imply the higher.

This is one of the fundamental laws to be remembered. If you work on the higher, the lower will be automatically solved. If you work on the lower, the higher will not be automatically solved.

Spirit contains all the three dimensions of your being. That's why I say my concern is your spiritual growth -- because it contains your totality. To be concerned with your psychological growth will leave the most essential and the highest part of you outside. And then there are many more problems.

Mind is a multiplicity; mind means the many. Millions of problems are there. If you start solving each single problem it will take millions of lives -- even then you cannot be certain that you have solved the mind problems.

Greed is there, anger is there, lust is there, jealousy is there... and so on and so forth. If you solve one it will take years and years; and even then nothing is solved. If you try to solve your anger, if you want to grow beyond your anger, at the psychological stage what can you do? At the most you can repress it -- because awareness belongs to the spiritual realm. At the psychological level you can only fight. You can choose: you can repress one part against the other, but the repressed part is not dying. In fact, the more it is repressed, the more alive it will become -- because it will be going closer and closer to the source of your energies and it will be getting more nourishment. And you

can repress anger, but it will find some outlet from the backdoor. You cannot transform this way.
That's where Western psychology is lost -- lost in a chaos. Small problems are not being solved, very small problems. It takes years and years of psychoanalysis... then too nothing is solved. At the most you can do only a kind of window-dressing, a whitewashing. You give the patient a better mask to wear, but his original face remains the same. Western psychology has failed.
The Eastern approach goes far deeper. It does not try to cut the foliage of a tree: it cuts the very roots. And to cut the very roots is to destroy the tree. If you go on pruning the leaves -- that's what psychological work means: pruning the leaves -- you are not going to destroy the tree at all. On the contrary, the more you prune it, the thicker the foliage will become. You cut one branch and three branches will come -- because the tree will take the challenge that you are going to destroy it. Each and everything tries to survive. And when there is danger, the tree will make every effort to survive. That's what happens.
If you want to drop your anger, you become angrier than before. If you want to drop your sexuality, you become more and more sexual than before. That's what has happened to millions of people. They want to get out of the prison of sex; they make all kinds of efforts. Their desire is good; they are sincere people, but misguided. They start fighting with sex, and sexuality retaliates with a vengeance. These people become more sexual than ordinary people, their whole mind becomes full of sex. They think of sex, they dream of sex, and they are continuously fighting. The more they fight, the more they give energy to the enemy --

because the more and more they become focussed on the enemy. They cannot be off-guard.
This has happened down the centuries. You can see the monks, your so-called mahatmas, your so-called saints -- their minds are ugly. And the reason is not that they are not sincere people; the reason is that they have started from a wrong end.

"I think we should treat not the symptoms but the real problem." This was the approach of the Southern planter just after the Civil War. This gentleman of the old school found his wife in the arms of her lover and, mad with rage, killed her with his revolver.
A jury of his Southern peers had brought in a verdict of justifiable homicide, and he was about to leave the courtroom a free man when the judge stopped him. "Just a point of personal curiosity, sir, if you are willing to clear it up."
In reply, the gentleman bowed.
"Why did you shoot your wife instead of her lover?"
"Sir," he replied, "I decided it was better to shoot a woman once than a different man each week."

If you try to change your mind, you will have to shoot a different man each week. It is better to shoot the woman and be finished with it.
That's why I say my concern is not your psychological growth but your spiritual growth. Spiritual growth means growth of awareness; it means nothing else. Becoming more and more alert. Becoming a light unto yourself. And

when you are a light unto yourself, darkness starts disappearing of its own accord.

The man of awareness cannot be angry -- that is impossible, because to be angry the basic requirement is to be unaware. Try it, and you will be very much surprised. Try to be angry AND aware -- you will not be able to manage; nobody has ever been able to manage it. It is impossible. It is not in the very nature of things.

When you are aware, anger will disappear. If you lose awareness, anger will appear. Both are not possible -- just as light and darkness cannot exist together; they cannot have a co-existence. Why can light and darkness not exist together? Because darkness has no substance in it; darkness has no existence in it. It is nothing but the absence of light, so how can absence and presence exist together? If light is there then absence cannot exist. If absence exists, light cannot be present there.

Awareness is a single solution to all the problems.

Greed cannot exist when you are aware -- why? Because when you are aware, you are aware that you are the ultimate bliss, that you have the whole kingdom of God within you. What more can you desire, what greed? It will be utterly stupid. Greed exists in the person when he is not aware of his own kingdom. when he is not aware that he is a born emperor, and lives like a beggar.

The moment that you become aware that you have all the treasures of the world in you, that nothing is missing, how can greed exist? Greed means you know your inner poverty and you go on accumulating. Greed means you know that you are poor and you have to be rich.

The man of awareness becomes alert that he is rich already! and there is no possibility of becoming richer. He is divine! Greed cannot exist when you know that you are divine. How can anger exist with a man who is aware? From where does anger come? Anger is a wound in the ego. When your ego is hurt, you become angry. But the man of awareness knows there is no ego at all -- now, how can wounds happen to something which is found no more?

You escape from a rope in the night thinking it is a snake; you run, you are frightened to death. And then somebody laughs, takes hold of you -- tells you, "It is not a snake, it is a rope! Come with me and we will take a lamp and we will see." You go with the person, still afraid, still ready to escape in case it is not a rope but a snake. But the closer you come, the better you see... yoU start laughing. Now, can you be afraid when you have seen that it is a rope? And it is not that when you had thought it was a snake your fear was unreal -- it was absolutely real. It was almost like a heart attack. You were trembling, suffocating, out of breath. You might have died of fear, it was so real. But there was no real snake!

An unreal snake can create real fear. And that's how it is happening: an unreal ego can create real anger. You feel offended and anger arises. When the light of awareness is inside you, you know there is no ego -- there is no snake. Simply anger disappears. And how can you be afraid when you are aware? In awareness it is known that you will never die because you were never born, that birth and death are just on the surface, at the deepest core of your being you are deathless. Then fear disappears.

Yachana, you became worried when I said that I am not concerned with your psychological growth -- because what is psychological growth? Helping you not to be angry, helping you not to be an egoist, helping you not to be afraid -- that is psychological growth.
Spiritual growth means: helping you to be aware. And a single medicine cures all the illnesses.
And if we go on working on the surface, it may appear that you are changing, but deep down you remain unchanging. It may appear that you are attaining to some psychological maturity, but it will be only skin-deep. Scratch a little and you will find the same old man there.

Once a patient was treated by a psychoanalyst because he thought he was a popcorn. Finally, after years of intensive analytic work, success was there. In the final session, the psychoanalyst asked him once who he was and he replied, "A man, of course!"
Five minutes after he had left the office, the patient came rushing in, terrified. "Doctor, doctor, you should have told me that there are chickens outside. I barely escaped them!
"But you know you are not a popcorn, don't you?"
"Sure I do -- but what about the chickens?"

All your psychological work will be just on the surface. You will appear as if you have changed. but that will be only an appearance. Any real situation will bring your real face Lack again. This is not transformation: this is just consolation. And I am not concerned with consoling you. My effort here is to transmute you to let you become some thing utterly new that you have never dreamt about

yourself. Something immensely valuable is hidden in you -- that has to be discovered. That is your soul.
And unless you discover that hidden source of all life, you will only be playing games -- psychological games. physiological games. Yoga got lost in physiological games. Your so-called yogis are only doing physiological exercises. They have their own benefits, I cannot deny it. They will make you healthier, but that health remains of the body. And the body will be gone when death comes, and with the body all your yoga postures too! And the whole effort that you had made will be lost.
Psychology and psychoanalysis have become too much focussed on the mind of man. Mind is not your real core. It is just a bridge between the body and the soul, and a very fragile bridge it is. It is a very non-substantial phenomenon, because it consists only of thoughts. Behind the mind there is your reality -- you can call it soul spirit, God or whatsoever you will.
My concern here is to help you to penetrate to that core. Once you have known that everything will settle in your life -- because with that awareness you will be watchful of the body and you will be watchful of the mind, and all that is ugly will simply disappear.
That is the miracle of spiritual experiences: all that is ugly simply disappears, and all that is beautiful is enhanced. The evil disappears and the good is enhanced. The world and the worldly desires are no more relevant to you -- a totally new dimension opens up.

The second question

Question 2
WHAT IS MEDITATION?

Shivanand,

MEDITATION is A STATE OF NO-MIND Meditation is a state of pure consciousness with no content. Ordinarily, your consciousness is too much full of rubbish, just like a mirror covered with dust. The mind is a constant traffic: thoughts are moving, desires are moving, memories are moving, ambitions are moving -- it is a constant traffic! day in, day out. Even when you are asleep the mind is functioning, it is dreaming. It is still thinking; it is still in worries and anxieties. It is preparing for the next day; an underground preparation is going on.

This is the state of no meditation -- just the opposite is meditation. When there is no traffic and thinking has ceased, no thought moves, no desire stirs, you are utterly silent -- that silence is meditation. And in that silence truth is known, and never otherwise. Meditation is a state of no-mind.

And you cannot find meditation through the mind because mind will perpetuate itself. You can find meditation only by putting the mind aside, by being cool, indifferent, unidentified with the mind; by seeing the mind pass, but not getting identified with it, not thinking that "I am it." Meditation is the awareness that "I am not the mind." When the awareness goes deeper and deeper in you, slowly slowly, a few moments arrive -- moments of silence, moments of pure space, moments of transparency, moments when nothing stirs in you and everything is still.

In those still moments you will know who you are, and you will know what the mystery of this existence is.
And once you have tasted those few dewdrops of nectar, great longing will arise in you to go deeper and deeper into it. Irresistible longing will arise in you, a great thirst. You will become afire!
That's what sannyas is all about. When you have tasted a few moments of silence, of joy, of meditativeness, you will like this state to become your CONSTANT state, a continuum. The desire to make meditation your whole lifestyle is what sannyas is all about.
And if a few moments are possible, then there is no problem. Slowly slowly, more and more moments will be coming. As you become skillful, as you learn the knack of not getting involved in the mind, as you learn the art of remaining aloof, away from the mind, as you learn the science of creating a distance between you and your own thoughts, more and more meditation will be showering on you. And the more it showers, the more it transforms you. A day comes, a day of great blessings, when meditation becomes your natural state.
Mind is something unnatural; it never becomes your natural state. But meditation is a natural state -- which we have lost. It is a paradise lost, but the paradise can be regained. Look into the child's eyes, look and you will see tremendous silence, innocence. Each child comes with a meditative state, but he has to be initiated into the ways of the society -- he has to be taught how to think, how to calculate, how to reason. how to argue; he has to be taught words, language, concepts. And, slowly slowly, he loses contact with his own innocence. He becomes contaminated,

polluted by the society. He becomes an efficient mechanism; he is no more a man.
All that is needed is to regain that space once more. You had known it before, so when for the first time you know meditation, you will be surprised -- because a great feeling will arise in you as if you have known it before. And that feeling is true: YOU HAVE known it before. You have forgotten. The diamond is lost in piles of rubbish. But if you can uncover it, you will find the diamond again -- it is yours.
It cannot really be lost: it can only be forgotten. We are born as meditators, then we learn the ways of the mind. But our real nature remains hidden somewhere deep down like an undercurrent. Any day, a little digging, and you will find the source still flowing, the source of fresh waters. And the greatest joy in life is to find it.

"Buried in the deepest stratum of his unconscious, at the wellspring of man's existence, lies an immense psychological force. In pure form, it is experienced as a longing, the object of which is constantly receding from him as the horizons of his world widen throughout his growth. It begins perhaps with the infant's amazing discovery that the breast which brings it comfort is not part of himself. From that moment, longing drives the human organism to relate himself to, to comprehend, in the deepest sense to love, that which lies beyond him. This longing can become attached to many kinds of objects and pursuits. But to know it in its purity, without any object, is to know life itself. This longing is God, and to be this longing, pure and simple, without any content, is meditation."

A child is born; the child comes ready with great energy. The child is nothing but pure energy embodied. And the first thing the child has to seek and search for is the mother's breast obviously. The child is hungry. For nine months in the mother's womb the child was fed automatically; the child lived as part of the mother. Now he is cut from the mother; he has become a separate entity in himself -- and the first thing, the first necessity, is to search for food. And that's how the outward journey begins.

The energy is there; the energy starts reaching outwards. And the first thing that the child wants to find is some source of food. He finds the mother's breast. It is not an accident that the woman's breast has become one of the greatest symbols to humanity. In art you will find it, in sculpture you will find it, in poetry you will find it -- everywhere you will find it!

The female breast has become a focal point. Why? For what reason? Basically it is nothing but a gland, nothing but a mechanism to feed the child. But why does it haunt people? Men are interested in it; women are interested in it -- why so much obsession with the breast? The reason is simple: that was the first contact of the child with the world, the first experience, the most fundamental experience. Everything else is secondary.

The first experience was that of the breast. That's why it has dominated the world of art, poetry, sculpture. Man has become obsessed with it. And so have women! They may be hiding their breasts, or they may be showing their breasts -- and in fact both the processes are not very different. Hiding is a way of showing; hiding is a way of

making it more interesting, more intriguing. Hiding the breast provokes the desire in the man to know how it is, what it is. The hidden breast becomes more beautiful than the naked breast. The naked breast is just a part of the body. But why has so much obsession existed about the breast? The reason is simple: it is the most fundamental experience, the first experience.

The entry into the world is through the breast. And the breast did two things: it nourished the child -- and the first thing was to survive, and the breast was the food, the breast was life. And the second thing: the breast gave warmth to the child, shelter to the child, love to the child. That's why food and love have become so much associated.

Whenever a woman loves you, she prepares beautiful food for you. That is a symbolic invitation. Whenever somebody loves you, he invites you for food. Why? The food, in a subtle way, represents the breast. Food and love became associated because both were flowing for the child from the breast.

And there are very few people who are really grown-ups. Childishness remains there. That's why the bigger the breast, the more you are interested in it. Why? A simple biological reason: because the bigger breast is a bigger source of food for the child. If the breast is very small, that simply shows the child will not survive. That's why the flat-breasted woman is unattractive -- not that there is really any aesthetic reason for her unattractiveness, but there is some biological reason. She cannot be a mother to your children; that is the reason. The bigger the breast, the more motherlike she seems, the more motherly she will be. She

seems to be able to give birth to children and will be able to help them to survive, and in a healthy way.
That's why whenever you are not feeling loved, you start eating too much. The people who become addicted to food are the people who are missing love. They start substituting with food. If you are really loved, you cannot eat too much. You will be surprised by this psychological discovery: that the people who are loved and are in love eat less. they eat al ways in a proportionate way. People who are not loved or are not in love eat too much, because food can do two things.
It can fill them, can give them a feeling of being full, and they are feeling very empty because love is missed. Have you not watched it? Girls when they are unmarried are not fat; once they get married, they start getting fatter and fatter, and uglier and uglier. Why? Now there is no problem -- they have attained. And once they are married, the desire for love disappears. They become settled in the routine of life, they start taking everything for granted. And familiarity breeds contempt. Husbands and wives hate each other; although they go on saying, "We love each other," they hate each other. Deep down they feel imprisoned by each other. Love disappears and people start eating too much.
Remember the relationship between love and food. But the reason is because that was the child's first experience and he was getting both the things from the same source. They became associated: a simple case of conditioned reflex. And once the child starts groping for the mother's breast, now the journey outwards begins. He has come to know one thing: that the source of his life is outside him. That is

the original fall. Now he will always think of having more money, of having more power, of having more prestige... of getting more and more people's attention, because the source of life is outside. And in fact the source of life is inside.

MEDITATION MEANS BECOMING AWARE that the source of life is inside. The body depends on the outside, true -- but you are not the body alone. You don't depend on the outside. You depend on the inner world. These are the two directions: to move outwards or to move inwards. Mind is a process of moving outwards, and mind starts the day the child finds the mother's breast. That is the beginning of the mind. And mind takes you farther and farther away from yourself.

Meditation is the recognition that "There is an inner world too, and I have to search for it."

Mind is focussed on some goal, some object. Meditation is the search to know the pure longing -- not the object, but the longing for the object. "What is this longing in me that wants to have much money, that wants to have great power, that wants to become famous... what is this longing in me? Who is this longing in me? What is its nature?"

To know this longing is meditation. And to know it in its purity is to know God. Longing without any content, pure longing, just the flame without any smoke, is God. Meditation brings you to God, because it brings you to your innermost core. And when you start moving inwards, the circle is complete.

You become mature only when meditation has started; otherwise you remain childish. Your toys may go on

changing -- small children are playing with small toys, and big children, aged children, elderly children, are playing with big toys -- but there is no qualitative difference.
You can see... sometimes your child will do it. He will stand on the table when you are sitting at the side on the chair, and he will say, "Look, Daddy, I am bigger than you." He is standing higher, on the table, and he says, "Look, I am bigger than you," and you laugh at him. But what are you doing? When you have more money, just watch how you walk. You are saying to all the neighbours, "Look! I am bigger than you." Or when you become a president of a country, or a prime minister, look how you walk, with what haughtiness, with what ego. You are telling everybody, "I have defeated you all. I am sitting on the biggest chair." These are the same games! From your childhood to your old age, you go on playing the same games. You can play the game of Monopoly, or you can go and play the real game of monopoly in the sharemarket -- it makes no difference, it is the same game just played on a bigger scale.
Once you understand it, that this is the root of your childishness, the outgoing mind.... Small children start reaching for the moon, and even the biggest scientists are trying to reach the moon -- they have reached. There is not much difference.
Reaching outside, you may reach other stars but you will remain childish. Even if you reach the moon, what are you going to do there? You will be the same! With the same rubbish in your head, with all the holy cow dung that you go on carrying in your heart, you will be standing on the moon. There will be no difference at all! You can be a poor

man, you can be very rich; you can be absolutely anonymous, you can be world-famous -- it makes no difference at all. Unless the mind takes a turn and starts moving inwards, unless mind takes a totally new dimension and becomes meditation....

Meditation is mind turning towards its own source. Meditation makes you mature; meditation makes you really a grown-up. Growing in age is not really becoming a grown-up, because I see people eighty years old and still playing games, ugly games of power politics -- even at the age of eighty-two, eighty-three, eighty-four! The sleep seems to be so deep. When are they going to awaken? When will they think of the inner world?

And death will take all that you have accumulated -- your power, your money, your prestige. Nothing will be left. not even a trace. Your whole life will be nullified. Death will come and destroy all that you have made; death will come and prove that all your palaces were nothing but palaces made of playing cards.

Maturity is to know something in you which is deathless, to know something in you which will

transcend death -- that is meditation. Mind knows the world: meditation knows God. Mind is a way to understand the object: meditation is a way to understand the subject. Mind is a concern with the contents, and meditation is a concern with the container -- the consciousness. Mind becomes obsessed with the clouds, and meditation searches for the sky. Clouds come and go: sky remains, abides. Search for the inner sky. And if you have found it, then you will never die. The body will die, the mind will die, but you will never die. And to know it is to know life. What you

call life is not real life because it is going to die. Only a meditator knows what life is because he has reached the very source of eternity.

The third question

Question 3
WAS JESUS REALLY BORN OF A VIRGIN MOTHER?

ONE THING HAS TO BE UNDERSTOOD: the ancients used to talk in metaphors, the ancients used to talk in poetic ways -- and that has been misunderstood very much. We talk in scientific ways; our language has gone totally different from the ancients. The difference is as much as when you think you think in concepts, but when you dream you cannot dream in concepts -- you dream in pictures. And if you are a poet, a painter, you dream not in black and white but in colour.
Ordinary people dream in black and white -- poets, painters, those who know what colour is, those who are really in tune with the world of colour, are very sensitive, they dream in colour.
But in dreams you don't use logical concepts: you use pictures. That's why you need a psychoanalyst to interpret your dream, because you have completely forgotten the language of metaphor.
For example: a man dreams continuously that in the night he becomes a bird and starts flying into the sky. And he is puzzled -- why? What does this dream mean? When he is awake he cannot make any sense of it. He will have to go to

the psychoanalyst. In fact, there is no need to go anywhere -- it is so simple.

Becoming a bird in the dream is nothing but a translation of your ambitious desires into the language of pictures. You want to rise high -- simple! And you can rise high only when you have wings. There is a great desire to rise high in the world. In the dream you become a bird; the dream is simply using a poetic language.

The dream is more ancient, more primitive. The ancients have used not logical concepts but pictorial concepts. And because of this, great misunderstanding is happening. We are trained to think scientifically, mathematically, historically. The ancients were not concerned at all about these things. Their thinking was not historical: their thinking was mythological.

For example, in the East we don't know when Rama was born; whether he was really born or not -- even that is not certain. We have written such beautiful stories about Rama; if we could write such beautiful stories, could we not simply note his birth-date? Was it so impossible to note his birthdate?

We don't know when Krishna was really born. And there are many many others who look almost non-historical. Why did this happen? The people who could write the Vedas and the tremendously splendrous Upanishads, the people who could compose diamonds like the Bhagavad Gita, the Koran, the Bible, why could they not write historically?

They were not concerned. They had a totally different approach towards life. History is mundane, history is very ordinary -- it is the concern of the newspapers. Mythology

is sacred; it is not the concern of the newspapers. It is not really something that belongs to time but something that penetrates from the beyond into time. It is something miraculous.

Go into a Jaina temple and you will be surprised: the twenty-four teerthankaras, their twenty-four great Masters, great enlightened people, you will see -- they all look alike! Now, not even two persons in the world are alike, so how can twenty-four persons be so alike, exactly alike? Even Jainas cannot make any distinction, unless they look at the symbol at the bottom. The symbols were made so that you can know who is Mahavira and who is Neminath and who is Parshwanath -- just to know, symbols were made. Otherwise, the statues are exactly the same.

You will see their ears are very long, touching their shoulders -- ALL twenty-four teerthankaras. What happened? It is possible, once in a while, a man may have such long ears -- but twenty-four persons all having long ears? same kind of nose, same kind of eyes, same kind of body?

We are not concerned with the historical persons. We are concerned with the essential; we are concerned with the inner. These twenty-four teerthankaras were certainly different in their body forms -- somebody may have been tall and somebody may have been short, and somebody may have been white and somebody may have been dark -- they must have all been different, that is absolutely certain, but we are not concerned about their differences. We are concerned about something which is essential, similar in all of them -- their meditativeness .

Why the long ears? It is a symbol -- a symbol of the man who has the art of listening, a symbol of the art of listening -- as if the man is all ears. He is capable of listening so silently that he has heard truth, he has heard the voice of God, the still small voice within. This is my interpretation. Jainas have their own stupid explanations.

They say a teerthankara is always born with a long ear -- as if a teerthankara is a donkey or something. That is just a stupid explanation. My explanation is this: that a teerthankara is one who has heard the truth; a teerthankara is one who is so silent that he has become all ears. For example, for a moment... and you can hear all -- this crow crowing, the train passing by. When all is silent, you become all ears.

How to say it? And how to say it through marble? They did well: they have made very very long ears. It is very symbolic, but it is not historical.

You will see their eyes are half closed, half open. That is symbolic: they are neither out nor in; or, the outer and the inner, the difference between the outer and the inner, has disappeared; they have transcended both. These are the three possibilities: to be out -- that means mind; to be in -- that means meditation, DHYANA, and to be beyond both -- that means samadhi, ecstasy. That is the ultimate.

Patanjali has three words for it: DHARANA, that means to be out; DHYANA, that means to be in; and samadhi, that means to be beyond both, to be transcendental. You will find those teerthankaras with half closed eyes. Not that they were always sitting like that with half closed eyes. Walking on the road, they must have opened their eyes. Sometimes sitting silently, they must have closed their eyes. That's

why there is a great conflict between the two sects of the Jainas.
DIGAMBARAS think that their eyes were closed. SWETAMBARAS think their eyes were open. And both may be right! because sometimes they must have seen Mahavira with closed eyes and sometimes with open eyes. But the artist is far truer, who has sculpted Mahavira with half open, half closed eyes -- just to give an indication that now the outer and the inner have disappeared, they have transcended.

REMEMBER THIS is THE CASE with all the religions. Now, 'virgin birth' has nothing to do with biological virginity; that is utter nonsense. Jesus is not born of a biological virgin mother, but then what is meant by saying that Mary was virgin? 'Virgin' simply means utterly pure, so pure that there is no sexuality in the mind. It is not a question of the body but a question of the mind -- so pure that there is no idea of sexuality.
And at the deepest core everybody is a virgin. Virginity means purity of love. Jesus must have been born out of great love. Love is always virgin. Love transcends sex -- that is the meaning of virginity.
But there are foolish people everywhere; they go on insisting that "No, he WAS born of a virgin mother." They make him a laughing-stock. And because of THEIR foolishness, a great parable, a great metaphor, loses all meaning.

A mother and her daughter came to the doctor's office. The mother asked the doctor to examine her daughter. "She has

been having some strange symptoms and I am worried about her," the mother said.
The doctor examined the daughter carefully, then he announced, "Madam, I believe your daughter is pregnant."
The mother gasped. "That's nonsense!" she said. "Why, my little girl has nothing whatsoever to do with men." She turned to the girl, "You don't, do you, dear?"
"No, Mumsy," said the girl. "Why, you know that I have never so much as kissed a man."
The doctor looked from mother to daughter and back again, then silently he stood up and walked to the window. He started out; he continued staring until the mother felt compelled to ask, "Doctor, is there something wrong out there?"
"No, madam," said the doctor. "It is just that the last time anything like this happened, a star appeared in the East -- and I was looking to see if another one was going to show up."

Mary must have been in tremendous love; that's why she is virgin. Mary must have been so deep in love that sex was not the point at all.
Remember, you can make love to a woman without any love in your heart -- then it is pure sexuality, animality; it is prostitution. You can make love to a woman with no idea of sex, then love is just a pure communication of two energies, a sharing, a dance, a celebration. No idea of sex in the mind and you can make love to a woman, and the woman can make love to you not thinking of sex at all. The whole point is where your mind is. If you are thinking of sex, if your mind is obsessed with sex, you simply want to

use the woman, the woman simply wants to use you, it is ugly. It has no aesthetics in it, no poetry in it. There is nothing of the beyond in it -- it is very muddy.

But the same act.... Remember, the act will be the same: when two lovers make love and when a man goes to a prostitute biologically the act is the same, but spiritually there is a tremendous difference. The man who goes to the prostitute is thinking only of sex, and the lover when he makes love to the woman has no idea of sex. It is simply a communion, coming closer and closer. Then sex happens only as a gesture of communion. It is virgin.

That's my idea of virginity. The lover always remains virgin; the lover cannot lose his virginity. And Jesus, a man like Jesus, can only come out of great love. But please try to understand the language of the ancients. It is very simple to misunderstand, because centuries have passed, words have changed their meanings. And we have forgotten that the old days were not days of scientific language but of poetic language.

For example, in the Vedas it is said that the sun comes every morning riding on his chariot, a golden chariot -- of course, it is a golden chariot. Where can you find more pure gold? Early morning, and the sun rising -- it is a gold chariot! the light is golden. And the Vedas say the chariot has seven horses. Now, in Sanskrit, ASHVA, the word for 'horse' has two meanings. One meaning is the horse, the other meaning is the ray.

Sanskrit is a poetic language; each word has many meanings. In a scientific language, each word has to have only one meaning. The scientific language has to be exact. A poetic language has to be ambiguous, vague, so that one

can play with words, because poetry is a play with words. If everything is fixed, then poetry will never be born. Everything has to be liquid.

So words in Sanskrit, or old languages -- Hebrew, Greek, Latin, Arabic -- all have many meanings. In fact, the word AHSVA has eleven meanings: one is the horse, another is the ray. The sun has seven rays -- it is said in a poetic way that the chariot has seven horses. Now we know, each ray has seven colours; each ray has seven rays in it. This will be a scientific explanation, but the Vedas were not written by scientists but visionaries, poets.

Poets also stumble upon the same truths, but when they express them they are expressed in a different way. In fact, poets always arrive before the scientists ever arrive, because scientists move very cautiously and poets move in a drunken way. Poets don't care about logic; poets don't move in a logical, syllogistic way -- they simply jump from one point to another. And they are not afraid to be laughed at, and they are not afraid even if people think they are mad. So they always discover things before scientists discover them -- almost thousands of years before. Because the scientist moves so cautiously, so slowly, step by step... he has to look into details; he has to prove something. The poet has to prove nothing: he simply asserts. Nobody asks any proof. Whatsoever happens in his intuition, he simply goes on singing it. Nobody wants any consistency, nobody wants any objective proof, nobody wants him to go and prove it in a lab. Naturally, he goes on saying things long before the scientist comes to know about it.

These are poetic expressions. You will have to understand the language of the poets.

A newly-married couple decided to spend their honeymoon as guests in a farmhouse. When they arrived, they instructed the farmer and his wife not to disturb them, and went straight to their room.
Two days passed and they had not yet emerged, even though the farmer's wife had repeatedly offered them their meals. After one week, the amazed and exasperated farmer demanded that they should open the door and take their meal.
At this the husband replied that food would not be necessary as they were living from the fruits of love.
"Fruits of love?! " exclaimed the farmer. "That is the problem: you had better stop throwing the skins out of the window -- my chickens are eating them and two have died already! "

Remember always to whom you are talking, from whom the words are reaching you. The people who wrote the gospels about Jesus were more poets than scientists; they were not logicians, they were lovers. And if you try to prove everything scientifically, all that will result will be: Christ will become an unhistorical figure. Because the story says a star arose in the East, and three wise men from the East followed the star, and the star guided them to the place where Jesus was born. Now, stars don't move that way. Stars go round and round; stars cannot go in a line. If you try to prove it, scientists will laugh at you. And stars are not born that way either.
The birth of a star takes millions and millions of years. The stars that look so small to you are not so small . They are

huge, very huge; you cannot even imagine their hugeness. The earth is nothing, just a dust particle compared to the stars. Our sun is sixty thousand times bigger than the earth, and our sun is a very mediocre star. There are stars which are a million times bigger than the sun; they look small because they are very very far away, so far away that the distance cannot be measured in miles.

Scientists had to discover a new way of measuring the distance -- they call it 'light year'. In one second, light travels one hundred and eighty-six thousand miles -- in ONE second. So, if you want to know what a light year is, you will have to figure it out: one hundred and eighty-six thousand miles multiplied by sixty, then it will be one minute; multiplied again by sixty, then it will be one hour; multiplied by twenty-four, then it will be one day; multiplied by three hundred and sixty-five days, then it will be one year. One light year means that is the distance that light travels at such tremendous speed. The closest star is four light years away from us -- the closest! Then there are farther and farther stars.

Up to now, millions of stars have been discovered, and that is not the end of the story but only the beginning. Scientists say that there seems to be no possibility that we will ever be able to know the exact number -- because the better instruments we evolve, more and more stars go on.... And this is going on and on and on. There is no end to it.

Stars are not born like that -- just to show the three wise men the way. And who are these three wise men from the East? These are just symbols. And why from the East? Again a symbol.

One day somebody asked me, "Why was Jesus not born in America today?"
I said, "For two reasons: one, you cannot find a virgin in America; second, where will you find three wise men there?"

It will be very difficult -- he had chosen a right time; there were still virgins and still wise people. Three wise people from the East means that the East has always been the source of all wisdom, as far as the inner world is concerned. Why three? To represent man's three dimensionality -- a trinity, trimurti, three faces of God. That's why the number three.
And why did a star show them the way? Only something mysterious, intuitive... the star is not born there in the sky; the star is born in their being. They have felt a great attraction. How have you come here? -- from thousands of miles away. A star is born in you; you have felt a stirring somewhere deep down in your unconscious, of which you yourself may not be aware. A star is born! And that has guided you and has brought you here. It is not a logical process; it is a very intuitive process. The star was not born in the outer sky but the inner sky. They intuitively felt that something of tremendous importance had happened. And whenever there is born a man like Jesus, seekers from everywhere start moving.

WHEN BUDDHA WAS BORN it is said a great sage, very old, one hundred and twenty years old, immediately rushed from the Himalayas. His disciples asked, "Where are you

going?" He ran! They had not even seen him WALK, because he was very old. And he didn't answer them because there was no time; he said, "No time to answer." And the disciples followed, and he went down onto the plains. Buddha was born just very close to the Himalayas, on the border of Nepal and India. He immediately reached the king's palace. The king could not believe his eyes, because this man was not known to go anywhere. For at least fifty years he had lived in one single cave. He must have been a man like me! I have made a cave of my own -- of course, it is a twentieth century cave, air-conditioned -- but I go on living there, year in, year out.

Buddha's father could not believe it. He touched his feet and he said, "Why have you come? What has happened?" And he said, "I don't have much time, because my death is approaching. That's why I had to run. Where is your child? I have come to see him."

And Buddha was just ONE day old. The moment Buddha was born, this old man started running; it took twenty-four hours for him to reach the plains. The king could not believe it, because this old man was very famous, a Master of Masters -- why should he become interested in his child? The child was brought immediately, one-day-old Buddha was brought immediately. And that old man, one hundred and twenty years old, touched Buddha's feet and started crying. The father was puzzled, the mother was shocked -- "Why is he crying? Is there something wrong?" They asked him, "Why are you crying? Isn't the child going to survive? Or is there some calamity? Say it clearly -- why are you crying?"

He said, "No, I am not crying because of any calamity. I am crying out of joy because I have seen; and I am crying also because I will not be able to live to see the full flowering of this man. I have seen him only in the bud -- but that too is too much, to see a Buddha in the bud. I am crying out of joy, because God is born to you! And I am also crying in misery because I will not be able to see him; my days are numbered. Soon I will be leaving my body. I will not be able to see what flowering he brings to the world, what fragrance he brings to the world. And I will not be able to see that he will turn the wheel of DHAMMA -- the wheel of the ultimate law. And millions and millions of people will become enlightened because of him. He has brought a light; he has brought a revolution into world. That's also why I am crying.
"But don't you be worried -- be happy, rejoice!"

Now, these are parables. It may not have happened historically, but history is not our concern at all. Our concern is something MORE important, something MORE essential, something MORE eternal. History is just a procession of events in time; even if it did not happen historically, that doesn't matter. The parable is beautiful: a one-hundred-and-twenty-year-old saint bowing down to one-day-old Buddha. Age does not matter. Awareness has no age. Ordinary formalities have to be dropped. The old man touching the feet of a child, a one-day-old child; crying out of joy -- those who understand will always cry out of joy whenever they see something of immense value happening in the world. But very few will be able to see --

even the father had not seen, the mother had not seen. Only those who have eyes will be able to see.

The three wise men from the East had to travel thousands of miles to see, but the people of Jesus' own country could not see. Jesus' parents had to escape from Jerusalem; they had to escape to Egypt. And Jesus could not appear back in Jerusalem. After thirty years we hear of him again, and then too he could survive only three years. The people of his own country killed him; blind people killed the man who had eyes; mad people killed one of the sanest men.

Even parents... Jesus' parents were not aware of what had happened. Three men from the East were needed to recognize him. Only those who have learnt something of meditation will be able to recognize a Buddha. When you come across a Buddha it is not easy to recognize him. It is very easy to be antagonized, it is very easy to be angered; it is very easy to be offended by his presence, because his presence makes you feel so small that it offends. His presence makes you feel so empty that it humiliates -- not that he means any humiliation, but it is because of your ego that you start feeling humiliated. Your mind wants to take revenge! That's why Socrates is poisoned, Mansoor is killed, Jesus is crucified -- and it has always been so. Whenever there has been a Buddha, the society has been very very inimical towards him. Even in India, even in the East, the same thing happened.

Buddha lived here, preached here, transformed thousands of people into the world of light, but Buddhism disappeared from India; it was destroyed. After Buddha died, within five hundred years, the religion was uprooted from here. The brahmins did not like the idea; the pundits, the

scholars, did not like the idea -- it was dangerous to their profession. If Buddha is right, then all the priests are wrong.

If I am right, then all the priests are wrong. If I am right, then millions will be offended, because my being in the right puts them into being in a wrong space. Naturally, they cannot forgive me.

But, remember, these beautiful metaphors have to be understood with great sympathy, with great intuitiveness, with love, poetry, not with logic; otherwise, you will destroy them, you will kill them. Sometimes beautiful metaphors have been used and the religions, the so-called religions, the followers, have killed them themselves.

It is said that whenever Mohammed moved in the desert, a cloud would move just over his head to shelter him. Now, to be in the Arabian deserts is to be in fire. It is not a historical fact. No cloud will move... even men don't understand Mohammed -- how will the cloud, poor cloud, understand Mohammed? Men were after Mohammed; his whole life he was escaping from one town to another town; his whole life he was always in danger, his survival was always in danger. When men were not able to understand him, how could a poor cloud understand him? So it can't be historical. But still I love it -- the metaphor is beautiful. The metaphor simply says that clouds are far more intelligent than men; it simply says even clouds understood the beauty of the man and protected him, even against the law of nature. Wherever Mohammed was going they would go -- even if the wind was not going there, the cloud would go on sheltering him. It simply shows the stupidity of man is so great that even a cloud is far more intelligent.

It is said whenever Buddha came and he moved, trees would bloom out of season, trees which had been dead for long would again start sprouting green leaves. Beautiful poetry, significant poetry, lovely poetry, to be meditated upon. I don't think it is historical, but it is still significant. It may not be a fact, but it is a truth.

Facts belong to the ordinary events. The fact is that Buddha's own cousin-brother, Devadatta, tried to kill him in many ways. Once when Buddha was meditating, he threw a rock at him from the top of a hill; a great rock started rolling downwards. This is a fact, that Devadatta tried to kill Buddha, because he could not believe it: "How can Buddha become enlightened? We have played together; we have always been together in our childhood; we were educated together. If I am not enlightened how is he enlightened?"

And he declared himself enlightened, although he was not. And he would have been accepted as enlightened -- if Buddha had not been there. But the presence of Buddha... how can you declare your unenlightened being in the presence of a Buddha? It was impossible. The only problem was: how to destroy Buddha?

He released a rock. But the story is: the rock came very close to Buddha, and then changed its course. That cannot be a fact -- but it is a truth. Truth is a very much higher phenomenon.

Devadatta released a mad elephant to kill Buddha. The mad elephant came ferociously, but when he reached Buddha, he looked at the Buddha, he bowed down, touched his feet.... Now, that Devadatta released a mad elephant is a

fact; the other thing is not a fact. The other thing is poetry, sheer poetry~ but of immense truth.
Remember: scriptures talk about truth; they are not history books. History books talk about facts. That's why in history books you will find Alexander the Great, and Ivan the Terrible and Adolf Hitler, and all kinds of neurotics. But Buddha, Mahavira, Jesus, they are not part of the history books. For them we need a totally different approach. And it is good they are not part of history books -- they are NOT part of history; they come from the beyond, they belong to the beyond. They are only for those who are ready to rise and soar to the beyond.
Meditate over this beautiful truth that Jesus is born of a virgin mother -- but it is not a fact. It is certainly a truth: he is born of a mother who is utterly innocent. He is born of a mother who is in tremendous love -- and love is virgin, and love is always virgin.

Philosophia Perennis, Vol 2
Chapter #6
Chapter title: Enlightenment is Your Birthright
5 January 1979 am in Buddha Hall

LET NO SLEEP E'ER CLOSE THY TIRED EYES, WITHOUT THOU ASK THYSELF: WHAT HAVE I OMITTED, AND WHAT DONE?

ABSTAIN THOU IF 'TIS EVIL; PERSEVERE IF GOOD.

MEDITATE UPON MY COUNSELS; LOVE THEM, FOLLOW THEM: TO THE DIVINE VIRTUES WILL THEY KNOW HOW TO LEAD THEE.

I SWEAR IT BY THE ONE WHO IN OUR HEARTS ENGRAVED THE SACRED TETRAD, SYMBOL IMMENSE AND PURE, SOURCE OF NATURE AND MODEL OF THE GODS.

BUT BEFORE ALL, THY SOUL TO ITS FAITHFUL DUTY, INVOKE THESE GODS WITH FERVOUR; THEY WHOSE AID, THY WORK BEGUN, ALONE CAN TERMINATE.

INSTRUCTED BY THEM, NAUGHT SHALL THEN DECEIVE THEE; OF DIVERSE BEINGS THOU SHALT SOUND THE ESSENCE; AND THOU SHALT KNOW THE PRINCIPLE AND END OF ALL.

IF HEAVEN WILLS IT, THOU SHALT KNOW THAT NATURE, ALIKE IN EVERYTHING, IS THE SAME IN EVERY PLACE.

SO THAT, AS TO THY TRUE RIGHTS ENLIGHTENED, THINE HEART SHALL NO MORE FEED ON VAIN DESIRES.

THOU SHALT SEE THAT THE EVILS WHICH DEVOUR MEN ARE OF THEIR CHOICE THE FRUIT...

PYTHAGORAS' CONTRIBUTION TO WESTERN PHILOSOPHY IS IMMENSE. It is incalculable. For the first time he introduced vegetarianism to the West. The idea of vegetarianism is of immense value; it is based on great reverence for life.

The modern mind can understand it far better now we know that all forms of life are interrelated, interdependent. Man is not an island: man exists in an infinite web of millions of forms of life and existence. We exist in a chain, we are not separate. And to destroy other animals is not only ugly, unaesthetic, inhuman -- it is also unscientific. We are destroying our own foundation.

Life exists as one organic unity. Man can exist only as part of this orchestra. Just think of man without birds and without animals and without fish -- that life will be very very boring; it will lose all complexity, variety, richness, colour. The forests will be utterly empty, the cuckoo will not call, and the birds will not fly, and the water will look very sad without the fish.

Life in its infinite forms exists as one organic unity. We are part of it: the part should feel reverence for the whole. That is the idea of vegetarianism. It simply means: don't destroy life. It simply means: life is God -- avoid destroying it, otherwise you will be destroying the very ecology.

And it has something very scientific behind it. It was not an accident that all the religions that were born in India are basically vegetarian, and all the religions that were born outside India are non-vegetarian. But the highest peaks of religious consciousness were known in India and nowhere else.

Vegetarianism functioned as a purification. When you eat animals you are more under the law of necessity. You are heavy, you gravitate more towards the earth. When you are a vegetarian you are light and you are more under the law of grace, under the law of power, and you start gravitating towards the sky.

Your food is not just food: it is you. What you eat, you become. If you eat something which is fundamentally based on murder, on violence, you cannot rise above the law of necessity. You will remain more or less an animal. The human is born when you start moving above the animals, when you start doing something to yourself which no animal can do.

Vegetarianism is a conscious effort, a deliberate effort, to get out of the heaviness that keeps you tethered to the earth so that you can fly -- so that the flight from the alone to the alone becomes possible.

The lighter the food, the deeper goes the meditation. The grosser the food. then meditation becomes more and more difficult. I am not saying that meditation is impossible for a non-vegetarian -- it is not impossible, but it is unnecessarily difficult.

It is like a man who is going to climb a mountain, and he goes on carrying many rocks. It is possible that even when you are carrying rocks you may reach to the mountain peak, but it creates unnecessary trouble. You could have thrown those rocks, you could have unburdened yourself, and the climb would have been easier, far more pleasant. The intelligent person will not carry rocks when he is going to the mountain, will not carry anything unnecessary. And

the higher he moves, the lighter and lighter he will become. Even if he is carrying something, he will drop it.
When Edmund Hillary and Tenzing reached Everest for the first time, they had to drop everything on the way -- because the higher they moved, the more difficult it was to carry anything. Even very essential things were dropped. Just to carry yourself is more than enough.
Vegetarianism is of immense help. It changes your chemistry. When you eat and live on animals.... The first thing: whenever an animal is killed the animal is angry, afraid -- naturally. When you kill an animal... just think of yourself being killed. What will be the state of your consciousness? What will be your psychology? All kinds of poisons will be released in your body, because when you are angry a certain kind of poison is released into your blood. When you are afraid, again a certain other kind of poison is released into your blood. And when you are being killed, that is the utmost in fear, anger. All the glands in your body release all their poison.
And man goes on living on that poisoned meat. If it keeps you angry, violent, aggressive, it is not strange; it is natural. Whenever you live on killing, you don't have any respect for life; you are inimical to life. And the person who is inimical to life cannot move into prayer -- because prayer means reverence for life.
And one who is inimical to God's creatures cannot be very friendly towards God either. If you destroy Picasso's paintings, you cannot be very respectful towards Picasso -- it is impossible. All the creatures belong to God. God lives in them, God breathes in them, they are HIS manifestation, just as you are. They are brothers and sisters.

When you see an animal if the idea of brotherhood does not arise in you, you don't know what prayer is, you will never know what prayer is. And the very idea that just for food, just for taste, you can destroy life, is so ugly. It is impossible to believe that man goes on doing it.

Pythagoras was the first to introduce vegetarianism to the West. It is of profound depth for man to learn how to live in friendship with nature, in friendship with creatures. That becomes the foundation. And only on that foundation can you base your prayer, your meditativeness. You can watch it in yourself: when you eat meat, meditation will be found to be more and more difficult.

Buddha was born in a non-vegetarian family. He was a KSHATRIYA -- belonged to the warrior race -- but the experience of meditation slowly slowly transformed him into a vegetarian. It was his inner understanding: whenever he ate meat, meditation was more difficult; whenever he avoided meat, meditation was easier. It was just a simple observation.

You will be surprised to know that the greatest vegetarians in the world have been Jainas -- but all their twenty-four Masters were born into families of non-vegetarians. They were all warriors; they were brought up as fighters. All the twenty-four Masters of the Jainas were KSHATRIYAS. What happened? Why did these people who were brought up, conditioned from their very beginning to eat meat, create one day the greatest movement in the world for vegetarianism? Just because of their experiments with meditation.

It is an unavoidable fact that if you want to meditate, if you want to become thoughtless, if you want to become light --

so light that the earth cannot pull you downwards, so light that you start levitating, so light that the sky becomes available to you -- then you have to move from non-vegetarian conditioning to the freedom of vegetarianism. Vegetarianism has nothing to do with religion: it is something basically scientific. It has nothing to do with morality, but it has much to do with aesthetics. It is unbelievable that a man of sensitivity, awareness, understanding, love, can eat meat. And if he can eat meat then something is missing he is still unconscious somewhere of what he is doing, unconscious of the implications of his acts.

But Pythagoras was not heard, not believed -- on the contrary, he was ridiculed, persecuted. And he had brought one of the greatest treasures from the East to the West. He had brought a great experiment -- if he had been heard, the West would have been a totally different world.

The problem that has arisen today, that we have destroyed nature, would never have arisen. If Pythagoras had become the foundation for the Western consciousness, there would not have been these great World Wars. He would have changed the whole course of history. He tried hard, he did whatsoever HE could -- it is not his fault. But people are blind, people are deaf; they can't hear a thing, they can't understand a thing. And they are not ready to change their habits.

People live in their habits, mechanically they live. And he had brought a message of becoming aware. Great meditative energy would have been released in the West. It would have become impossible to produce Adolf Hitlers

and Mussolinis and Stalins. It would have been a totally different world. But still the same old habit persists.
We cannot change human consciousness unless we start by changing the human body. When you eat meat you are absorbing the animal in you -- and the animal has to be transcended. Avoid! If you really want to go higher and higher, if you really want to go to the sunlit peaks of your consciousness, if you really want to know God, then you will have to change in every possible way.
You will have to look all around your life. you will have to observe each small habit in detail -- because sometimes a VERY small thing can change your whole life. Sometimes it may be a very SIMPLE thing, and it can change your life SO totally that it looks almost unbelievable.
Try vegetarianism and you will be surprised: meditation becomes far easier. Love becomes more subtle, loses its grossness -- becomes more sensitive but less sensuous, becomes more prayerful and less sexual. And your body also starts taking on a different vibe. You become more graceful, softer, more feminine, less aggressive, more receptive.
Vegetarianism is an alchemical change in you. It creates the space in which the baser metal can be transformed into gold.

THE SECOND THING that Pythagoras also introduced into Western consciousness was the idea of reincarnation. That too is somehow related with vegetarianism. You will be surprised again: all the vegetarian religions believe in reincarnation, and all the non-vegetarian religions believe only in one life. This can't be just a coincidence.

In India, Brahminism, Jainism, Buddhism are the three great religions. They differ in every possible way -- their ideologies are so different that you cannot find more different ideologies anywhere. Hindus believe in God, they believe in the soul. Jainas don't believe in God -- a tremendously fundamental thing -- a religion without God. Buddhists don't even believe in the soul -- no God, no soul. You cannot imagine a religion without God and without the soul. Such are their differences.

But about one thing they are all agreed, and that one thing is the idea of reincarnation, rebirth. Even Buddha, who does not believe in the soul, agrees with it. It looks very absurd -- how can there be rebirth if there is no soul? He does not believe in a soul but he believes in a continuum. He says: Just as you light a candle in the evening in the morning when you are blowing it out can you say it is the same flame that you had started in the evening? It is not the same -- and YET somehow it is connected. The flame has been changing the whole night. the flame was disappearing the whole night -- it was disappearing into smoke and a new flame was replacing it each moment. In fact the movement was so quick, that's why you couldn't see the gaps. There has been a continuum -- a constant change, but very quick and fast -- one flame being replaced by another, the whole night.

So when in the morning you are putting the candle out, it is not the same flame that you had started -- although it looks almost the same. The first flame and the last ARE connected -- they are part of one chain, one process -- but you cannot say that there has been one flame, one soul.

That is the Buddhist idea of reincarnation: the continuity continues but individuals disappear -- there is no individual soul. But still Buddha believed in reincarnation. Jainas believe in reincarnation, Brahmins believe in reincarnation. But Jews, Christians and Mohammedans don't believe. Those are the three great religions which were born outside India. How did it happen that all three Indian religions stumbled upon the fact of reincarnation? -- although they don't agree in ANY other matter. Why do they agree about one thing? They COULD not disagree. From where did this experience come to them?

And you will be surprised -- the answer is vegetarianism. When a person is utterly vegetarian he can easily remember his past lives. His clarity is such that he can look into his past lives. He is not gross, his energy is not blocked, his energy moves easily. His river of consciousness can penetrate to the ancientmost times; he can go backwards as much as he wants.

The consciousness of a non-vegetarian is blocked -- in many ways. He has been accumulating gross matter in himself. That gross matter functions as a barrier. That's why all the three religions that were born outside India, and have remained non-vegetarian, could not come to the idea of reincarnation. They could not experience it.

Pythagoras lived in India, lived the life of a vegetarian, meditated deeply, became aware of the past lives, could see himself moving backwards. He could understand what Buddha means when he says, "Once I was an elephant, once I was a fish, once I was a tree."

The idea of evolution has been here in the East for ever -- and in a far more subtle way than it has been given to

Western science by Darwin. Darwin's idea is very raw: he says monkeys have become man -- although Darwinians have not yet been able to prove it, because they are still searching for the link between the monkey and the man. And the problem arises: why did only a few monkeys become men? What happened to other monkeys? And monkeys are basically imitators -- if a few monkeys had become men then all the monkeys would have imitated. What happened to the other monkeys? Great imitators they are -- why only a few men?

And the monkeys are still there! Thousands and thousands of years have passed and monkeys are still monkeys. And you don't come across a monkey suddenly becoming a man... one fine morning he wakes up and he is a man. Nobody has ever seen this miracle happen.

The question is: where are the links between monkey and man? -- and the difference is great, it is not small.

Just the other day somebody asked, John Lilly has said that man is not the only being on the earth who has consciousness; there are other beings too who have more consciousness than man." The questioner has asked, "Is it true? Is John Lilly right?"

But those other animals have not discovered man yet -- it is John Lilly who discovers those other animals. It is man who goes on discovering. Certainly the discoverer has more consciousness than the discovered. Even if we find some day that some animal has a great, evolved brain, WE are the discoverers. That great brain has not discovered us just. There are animals who are very evolved, but nobody is as evolved as man. And the difference is big! John Lilly has been working on dolphins, and he thinks that dolphins have

a far better evolved consciousness. If you just meet John Lilly some time, tell him that dolphins have not discovered him -- he has discovered dolphins. And the discoverer has more consciousness, obviously.

Dolphins are not saying anything about themselves -- it is a man who is saying something about dolphins. They cannot even prove something about themselves. Dolphins are beautiful people, and Lilly is on the right track, but dolphins don't have a higher consciousness than man. They have not produced Buddhas, Patanjalis, Pythagorases -- not even a John Lilly.

The Western concept of evolution, the Darwinian concept of evolution, is very gross. The Eastern idea of evolution is very subtle. It is not a question of the body of a monkey becoming the body of man -- it has never happened; of the body of a fish becoming the body of man -- it has never happened. But the inside of the fish goes on growing; it goes on changing from one body to another.

The growth, the evolution, has not happened from body to body: the growth has been happening in consciousness. When a monkey attains to a certain consciousness, the next birth will be that of man not of a monkey. He will die as a monkey and will be born as a man. The evolution is not going to happen in the body of the monkey itself. That body has been used by the soul -- or whatever you call it, the continuum -- the body of the monkey has been used, now the soul is ready to take a better body, a body where more possibilities of growth will become available.

The soul moves from one animal to another animal. The bodies are not evolving, but souls are evolving. The candles

are not evolving, but the flames go on jumping from one candle to another. The flame goes on rising higher and higher. The evolution is of consciousness, not of the material, physiological body. That is where Darwin missed the whole point.

But in the East for at least ten thousand years we have been aware of it. The awareness came through meditation and the awareness was based in vegetarianism -- because people started remembering their past lives.

It was a basic technique with both Buddha and Mahavira: whenever a disciple was to be initiated, the first thing that both Buddha and Mahavira required was that he had to go into his past lives. Great methods were developed so that one could move into past lives.

And once you start moving into past lives, this life will be utterly transformed. Why? Because once you see that all the stupid things that you are doing now, or wanting to do, you have been doing for many many lives... you have done those same things many times, and each time nothing was attained.

For example, if you are mad after money and then you remember that in the past life also you were mad after money and then you had succeeded, and you had become a rich man, a very rich man, and then you died... and all that richness and all that wealth was of no use. It was taken away by death, and you died as empty as ever, as poor as ever. And you remember even before that: you were a king and you had a great kingdom. And still you were frustrated, and still you lived in misery, and you died in misery. And again you are doing the same and hankering for more money? It will become impossible. The longing will simply

fall flat on the ground. How can you go on repeating the same stupid thing again and again if YOU CAN REMEMBER? YOU can go on repeating the same stupidity again and again if you CANNOT remember.
The idea of reincarnation is not a philosophical idea: it is an experience, it is utterly scientific. People have remembered their lives.
When you have grown a little deeper into meditation... we are going to do all those techniques here too. But those techniques will require that you be absolutely vegetarian, otherwise you will not be able to go beyond THIS life.
Your mind cannot move -- it has to be so light, featherlight, that it can simply pass from one existence into another. And the lighter it is, the deeper it goes.
It can not only remember that you were a man in the past life -- slowly slowly, you will remember that you have been animals. AND, sometimes, when the depth gross, you will remember that you have been trees, rocks. You have lived for millennia in many forms. And if you remember that once you were a fish, it will become difficult for you to eat fish.
Vegetarianism leads you into remembering your past lives. And KNOWING your past lives, you become more and more a vegetarian -- because seeing that all are brothers and sisters, the whole existence, you cannot kill animals. It becomes simply impossible! Not that you have to prevent yourself: it simply becomes impossible.
Pythagoras was a REAL adventurer. Alexander the Great also came to India, he also took away many things from India, but they were useless things -- diamonds and emeralds and gold. That's what Alexander the Great took

away from India -- useless things. Pythagoras was a real seeker. He gathered real diamonds, real emeralds: diamonds of consciousness, emeralds of consciousness. And these were two tremendously significant, tremendously pregnant approaches -- that of vegetarianism and the idea of reincarnation.

Once it happened: Pythagoras saw somebody hitting a dog. He said, "Do not hit him!" to the man who was beating the dog. "It is the soul of a friend of mine. I recognized it when I heard it cry out."

Now this looks utterly ridiculous to a Western mind, to the Western scientific attitude. Even in those old days, people must have laughed: "What nonsense he is talking about! -- 'Don't beat the dog because I have recognized a friend.'" He was simply trying to teach the idea of reincarnation in every way possible.

And the third thing: he was, again, the first to introduce the concept that life is a wheel -- a wheel of birth and death. The wheel goes on moving and we go on clinging to the wheel. And the wheel is repetitive; again and again it will move on the same track. Nothing new will ever happen. Birth will come, you will become young, you will be full of sex and great desires, and then you will be spent and you will be old, diseased, ill sick, frustrated, tired. And then death... and again birth... and so on and so forth.

Each birth brings a death, each death brings a birth. It is a vicious circle, and the wheel goes on moving. In India the word for the world is SAMSARA. SAMSARA means 'the wheel'. Youth or childhood or old age are just spokes of the wheel. and we go on clinging to the wheel and the wheel

goes on moving -- as everything else moves in the world. The earth moves around the sun, and the sun also moves around some unknown sun. And the moon moves around the earth, and earth and moon both move around the sun, and the sun around some other sun, and so on and so forth. And all the stars are moving.... And EVERYTHING IS moving in a circle! Seasons move in a circle.

Life is a wheel and the wheel is repetitive. You will never reach anywhere if you go on clinging to the wheel. In the East it has been a known fact that we have to jump out of the wheel -- only then are we free. To be free from this wheel of birth and death is to have freedom. Then you simply ARE. Then you are not moving.Then there is no past and no future but only the present. Then NOW IS the only time and here the only space.

That is the state of nirvana, MOKSHA -- freedom. That is the real kingdom of God. One simply is... all turmoil gone, all storms finished, and there is absolute silence. In that silence there is a song, in that silence there is music -- unheard music, unstruck music. In that silence is joy, in that silence is bliss. And that bliss is eternal, it never changes.

All change is if you are clinging to the wheel. If you drop out of the wheel, all change disappears. Then you are here and always here.

That state is the real search of all true seekers: how to get out of this wheel of birth and death, how to enter into life eternal where no birth ever happens and no death either, where nothing begins and nothing ends, where all simply is -- how to enter into this God. Just the other day, I was saying God means 'that which is'... how to enter into that

which is? These are the sutras by which to enter into that which is.

The third part: perfection.

LET NOT SLEEP EVER CLOSE THY TIRED EYES WITHOUT THOU ASK THYSELF. WHAT HAVE I OMITTED AND WHAT DONE?

ON THE SURFACE it will appear a very simple, moralistic sutra. It is not. It has something tremendously meaningful -- it has the whole idea of depth psychology in it. But the language is twenty-five centuries old. Now modern therapies say that if any experience remains incomplete then it becomes a hangover. This is a new insight in modern psychology, but it is nothing new as far as Eastern psychology is concerned.
If you live some experience totally, you are finished with it -- it never accumulates in you. If you live it only half then the unlived part goes on hankering to be lived. The whole of psychoanalysis, psychodrama, primal therapy, is based on this idea.
What is psychotherapy? Basically, helping you so that you can live unlived experiences of the past, or half-lived experiences of the past, again. Creating a context in which you can again live those moments which have remained incomplete. Once they are complete, once you can put a full point to them, they are finished, you are free of them. Remember, this as a VERY fundamental law: any experience that is complete, you are finished with it. It leaves no karma, it creates no karma. It creates no trace, it

leaves no trace in you -- not even footprints. Nothing is left of it. It simply disappears, evaporates.

If you have loved a woman totally, wholly, and the woman dies, you will be surprised -- yes, it feels a little sad, but you are not going crazy or anything. You are not beating your chest and crying and shouting, "I will kill myself. I cannot live any more." If you have loved the woman totally and she dies, yes, a sadness... but that sadness is beautiful -- it is just a silent goodbye. But you will not commit suicide, and you will not cry and weep for months and years. Maybe a few tears, but those tears will not be of misery and suffering -- on the contrary, they will be of gratefulness, of thankfulness.

You are thankful to the woman -- she had given you much. She had made you a grown-up person; she had showered much love on you. And you are not feeling guilty, because you have given all that you could.

If you have not loved the woman totally, then you will feel guilty. And out of guilt, suffering. And then you will move to the other extreme: you will cry and weep and you will not eat any food and you will be miserable for months, for years, even for your whole life -- because deep down, now you are repenting. The woman is gone, and you never loved her. And now there is no possibility of ever seeing her again. You cannot have any opportunity even to apologize. You cannot say to her, "Forgive me. I have not loved you as I should have loved you." Now that incomplete experience will hover around you like a dark cloud.

In psychodrama you will live that experience again, you will create the fantasy again. And once you can create that fantasy again -- even if in your imagination -- or you can

act the same thing again believing some other woman to be that woman, if you can enact the whole act again, if you can go through the drama of it, you will be relieved. There will come a full point. You will be released from the cage. That's what happens in primal therapy. You have to live the birth trauma again. And once you have lived the birth trauma again, something, a heavy weight from your chest, disappears.

And that's what happens in psychoanalysis. You have to say to the psychoanalyst all that is clamouring inside you -- sense, nonsense, relevant, irrelevant, consistent, inconsistent -- all the crazy things that are clamouring there asking for your attention. But you don't have any time, and nobody else has time enough to hear you, to listen to you. Psychoanalysis is a simple thing; it is more a trick than a treatment. The psychoanalyst does nothing; he simply sits behind the couch. He may not even be listening to you -- how can one go on listening to every kind of madness every day? One has to protect one's own sanity too. He may be having his own fantasies -- because he has as much nonsense in him as you do. He has to live his own nonsense.

But you feel that he is listening to you, so you can pour your heart out. And just by pouring your heart out, something is released -- it is a catharsis.

Pythagoras is using a very ancient dictum, simple. Why wait for the psychoanalyst and why wait for something like psychodrama or primal therapy? Why not go on finishing every experience every day?

In the night, before going to sleep, just look back. Those twelve hours that you have lived, finish everything. It is

easier -- rather than accumulating for years and then going to a therapist, why not be a therapist to your own self? And it is so easy to do it every day. It is not a big problem, only a small accumulation -- it can be finished.

LET NOT SLEEP EVER CLOSE THY TIRED EYES WITHOUT THOU ASK THYSELF. WHAT HAVE I OMITTED AND WHAT DONE?

"What have I done and what have I not done?" Just go through it: let there be a deep meditation of all that you have done today. Slowly slowly, live again from the morning; just start from the morning again, the first moment when you had opened your eyes, remember those moments -- not only remember: RELIVE.' those first moments when you had opened your eyes. The birds were singing outside, the sun had risen -- listen to those birds again. And the rays of the early morning sun were coming through the curtain, and the curtain was looking so golden... just relive it. And your wife was preparing tea in the kitchen, and the children were getting ready to go to school -- just remember, relive, from the moment.
And then go on slowly, very meditatively, seeing what you have done in the whole day, and what you have not done. What has remained undone? What has remained incomplete? At least in your imagination, complete it! If you have done something wrong, at least in your imagination put it right. If you have missed and omitted something, at least in your imagination complete it. And you will be surprised -- you will never need any therapy,

because every day you will be finished with all the dust. Things will be put right.

ACCORDING TO PORPHYRY, two lines are missing in THE GOLDEN VERSES here, which ought to be placed preceding this sutra. My feeling also is that those two lines ARE missing. Those two lines are:

ON THE MOMENT OF AWAKENING, CONSIDER CALMLY WHAT ARE THY DUTIES, AND WHAT THOU SHOULDST ACCOMPLISH.

[Here is printed the Greek text]

It seems those two lines MUST have been there -- somewhere they must be lost -- because if it is good to contemplate in the night, just to look backwards at what you have done and what you have not done, then the other part is also significant. It is the other aspect of the same coin.

Early in the morning, when everything is fresh, and the whole night's sleep has rejuvenated you, when the mind has not entered yet... have you watched? It takes a few seconds for the mind to start functioning. Immediately you become aware that you are awake, just look in: everything is silent. Within seconds, two or three seconds, the mind will be awake and will start working. Before that happens, in that moment of silence, in that meditative moment, it is good to have a vision of the day that you are going to live.

ON THE MOMENT OF AWAKENING...

It has to be done IMMEDIATELY! If you lose a few moments it is gone. In the very moment of awakening you are a mirror. Just let the mirror see the whole day that is ahead.

... CONSIDER CALMLY WHAT ARE THY DUTIES, AND WHAT THOU SHOULDST ACCOMPLISH.

Just let a simple seed fall into your heart. It is not planning, remember -- don't misunderstand Pythagoras. It is not planning: it is just a simple seed falling into the heart that "This is my vision for today." And that seed will affect your whole day's activities, your quality.
And in the night again remember the vision, and remember what has been accomplished, what has not been accomplished -- relive it. The circle is complete. And every day, living this way, you will not need any therapy ever.

ABSTAIN THOU IF IT IS EVIL; PERSEVERE IF GOOD.

If in the night meditating, reliving the whole day, you find something is evil, abstain from it, don't go on repeating it. And if something is good, persevere. And what is evil according to Pythagoras and according to me and according to all the Buddhas? Anything that needs unconsciousness for it to be done is evil; anything that cannot be done without unconsciousness is evil. And anything that needs consciousness for it to be done is good; anything which cannot be done without consciousness is good. So, looking

back, see what you have done the whole day: when you were aware and when you were unaware; when you functioned like a machine, like a robot, and when you functioned as a consciousness. And whenever you functioned as a consciousness, you were doing something good.

You will be surprised to know that whenever you function as consciousness, good happens of its own accord. And whenever you function as unconsciousness, something goes wrong. Unconsciousness is evil: consciousness is virtue.

MEDITATE UPON MY COUNSELS, LOVE THEM, FOLLOW THEM, TO THE DIVINE VIRTUES WILL THEY KNOW HOW TO LEAD THEE.

MEDITATE UPON MY COUNSELS...

HE IS NOT SAYING BELIEVE -- he says meditate. He says: Become a mirror to whatsoever I am saying. And he does not say that these are commandments but only counsels. He is not saying that you HAVE to do it: these are not orders -- these are simple counsels, a helping hand from a friend who wishes only blessings for you.

MEDITATE UPON MY COUNSELS...

... just listen silently, without prejudice. Don't be in a hurry to decide what is right and what is wrong. Just let it sink deep in you; watchful witnessing, let it penetrate your heart. That is meditation.

Listen meditatively to MY COUNSELS, LOVE THEM...

Love arises spontaneously if you can meditate. If you cannot meditate, then logic arises spontaneously. These are the two outcomes. How you listen, everything depends on that.

For example, you are listening to me. Those who have fallen en rapport with me, they are listening in a totally different way -- they are meditating, they are utterly silent. They are simply drinking whatsoever I am saying to them. They know I am their friend; they know that whatsoever I am saying is not a commandment but only a counsel, only advice.

If you meditate on what I am saying then love will arise in you. And if you argue with me, don't meditate with me -- you listen there with all your prejudices, with your ideology, with your scriptures, with your whole past shouting inside you -- if you are comparing, judging, criticizing, arguing, then logic will arise in you.

Logic arises only when you listen with prejudice, when you are not really listening but arguing, when you are really defending, afraid, fighting . So what arises in you will decide whether it was meditatively listened to or not. Let this be the criterion: if love arises that means you have listened rightly; if logic arises that means you missed the point -- you listened to the words but you missed the silence. You understood only intellectually, but your heart remained unmoved; you didn't allow your heart to move.

MEDITATE UPON MY COUNSELS, LOVE THEM...

Meditation is the base, then love comes on its own. And if love comes, follow them. It will not be a question of imitation, it will not be a question of believing. Your very love will make you capable of acting accordingly. A commandment has to be followed forcibly; you have to enforce it upon yourself. A counsel is not to be enforced: you heard it, you loved it; now, on your own, you start acting, you start functioning. The act grows out of love just as love grows out of meditation. Meditation is the root, love is the tree, and following is the flowering.

TO THE DIVINE VIRTUES WILL THEY KNOW HOW TO LEAD THEE.

And then you need not be worried: divine virtues will arise in you as a gift from God. One virtue is human, one is divine. The human virtue is that which you have to force upon yourself; it is man-made. The divine virtue is that which is a gift from the unknown, a gift from the beyond, a nod, a yes, from the beyond.
If you do these three things with a Master -- meditating, loving, following -- that's enough. These will take you to the very source of divine virtues. Then a person becomes virtuous but never becomes righteous.Then a person becomes a sage but never becomes a saint. Then a person becomes so religious that he is neither Mohammedan nor Hindu nor Christian -- he is simply religious. Then a person lives in God and God lives through him: he becomes a vehicle, he becomes a hollow bamboo, and God starts singing through him.

I SWEAR IT BY THE ONE WHO IN OUR HEARTS ENGRAVED THE SACRED TETRAD, SYMBOL IMMENSE AND PURE, SOURCE OF NATURE AND MODEL OF THE GODS.

THE SACRED TETRAD HAS TO BE UNDERSTOOD. It means number four. Three dimensions are of God AS manifestation, and there is a fourth dimension -- God as unmanifest. Three dimensions are visible, the fourth dimension is invisible. All these four dimensions make the sacred Tetrad. If you have read P. D. Ouspensky's great book, THE FOURTH WAY, you will understand what the Tetrad is.

Gurdjieff used to say that his way is the fourth way. There are four possibilities because there are four dimensions. The first is the physical possibility, hatha yoga, the way of the fakir -- yoga postures, standing on your head, distorting, contorting your body -- that is the lowest and the ugliest, the most gross and materialistic way. It leads up to a certain extent.

The second way is that of the mind, the way that is followed by all psychotherapies. Better than the first, but still something of the manifest, still gross -- subtler than the first, but still gross.

The third is the way of the soul -- followed by religions, philosophies. That seems to be the highest possibility ordinarily. But there is one more, the fourth way.

The third way seems to be the highest as far as manifestation is concerned, but there is a fourth -- which contains all and yet is beyond. Gurdjieff says: "My way is the fourth way."

Patanjali says also that there are four states of consciousness: the waking, JAGRAT; the dreaming, SWAPNA; the sleeping, SUSHUPTI; AND the fourth... for the fourth he gives no name -- he simply calls it TURIYA; TURIYA means the fourth. TURIYA is exactly the meaning of Tetrad -- the fourth. And the fourth means absolute awakening, pure awakening.

What we know as awakening is not much of an awakening. In the morning you wake up, but you simply wake up from one dream into another dream; you wake up from the private dream into the collective dream, that's all. You get out from a small prison into a bigger prison, that's all. It is not much of an awakening -- because the same desires persist and the same illusions persist and the same state of mind remains.

Your awakening is not real awakening; it is pseudo. The real awakening happens only in the fourth -- where all dreams have disappeared, the whole world that you had known in your waking has disappeared, is no more known, that which you had known in your dreams is no more known. That which you had known even in your deep sleep, that joy of deep sleep, that silence, that rejuvenating energy of deep sleep, even that is gone. Now you have arrived at the very source, but that source is unmanifest, it is invisible. That invisible source is God.

Pythagoras says:

I SWEAR IT BY THE ONE WHO IN OUR HEARTS ENGRAVED THE SACRED TETRAD, SYMBOL IMMENSE AND PURE, SOURCE OF NATURE AND MODEL OF THE GODS.

If you can know the fourth, you will have known the very model of God, you will have known the very source of nature, you will have known TAO, DHAMMA, LOGOS. You will have known from where everything comes and to where everything goes -- the source and the goal, the alpha and the omega.

BUT BEFORE ALL, THY SOUL TO ITS FAITHFUL DUTY, INVOKE THESE GODS WITH FERVOUR, THEY WHOSE AID, THY WORK BEGUN, ALONE CAN TERMINATE.

Pythagoras says: Before you enter into the world of the fourth, the invisible, and before you start moving on this inner pilgrimage of perfection, the first thing is: ask the hell of the Gods. It is just all expression for asking the existence to help you, asking the whole to be friendly to your efforts. In essence, it means prayer.
Have you heard it or not? that many experiments have been done around the world in which a religious person prays, and with prayerful hands, when he is vibrating with the prayer, he touches water -- that water is showered on a particular plant. The same water untouched by the prayerful hands, is showered on another plant -- both of the same age, but the one which receives the water touched by prayerful hands grows faster. Within weeks it is double the size of the other one which has received simple water exactly the same, only one thing missing -- the vibe of the prayerful hands.And the plant that has been blessed by prayerful hands brings bigger fruits, bigger flowers, and

sooner than the other. The flowers have more fragrance than the other, and the fruits are more juicy than the other. This has been repeated now, and now it is almost a scientific thing; it cannot be denied any more. Of course, how it works nobody knows. Why does prayer help so much? For example, if somebody has a headache and you are giving a massage, it is better first to pray and let your hands vibrate with prayer, and then massage. And you will see a tremendous change -- your hands will be so powerful. Existence can help you if you ask -- it only helps you if you ask. If you don't ask, it remains aloof, it does not interfere. But if you ask, if you open up, existence starts pouring into you. And then the part has as much energy as the whole. It depends on how much you open up: if you open up totally, then the part is the whole, then a man is as magical as the whole.

That is the whole secret of prayer: asking help from existence. And you are going on a really dangerous journey, hazardous; there are many pitfalls. And the higher you move, the more hazardous the journey becomes, because if you fall... you will be lost for ever.

BUT BEFORE ALL, THY SOUL TO ITS FAITHFUL DUTY, INVOKE THESE GODS WITH FERVOUR, THEY WHOSE AID, THY WORK BEGUN, ALONE CAN TERMINATE.

You cannot reach the goal alone. You can reach the goal only with the help of the whole. That is the scientific meaning of prayer: invoking the whole, asking the whole that "I am going on a long journey -- please be with me."

And slowly slowly you will see that a great energy follows you. And slowly slowly you will become aware that you need not do much: all that you need to do is to relax and absorb the energy that follows you.
Prayer is the greatest power there is, because prayer makes the part function as a whole.

INSTRUCTED BY THEM, NAUGHT SHALL THEN DECEIVE THEE: OF DIVERSE BEINGS THOU SHALT SOUND THE ESSENCE, AND THOU SHALT KNOW THE PRINCIPLE AND END OF ALL.

INSTRUCTED BY THEM...

And if you become available in prayer to the whole, you will start hearing the still small voice within you -- that is instruction from God.
First meditate upon the counsels of your Master, love them, follow them, then you have become capable of taking a plunge into prayer. The Master is visible, God is invisible. You have learnt how to participate in the being of the Master, now learn how to participate in the invisible being of God who is the source of all and the end of all. That is prayer. And in prayer you will start hearing a still small voice within you.
Once that voice is clearly heard and understood, you need not depend on the outer Master, you have found the inner Master. And you will be surprised to see that the counsels from the outer Master and the instructions from the inner voice are exactly the same. Your inner voice is only represented by the outer Master. The outer Master has

nothing to say of his own accord: he simply looks into you, he simply finds your own heart, and speaks for your inner heart.
That's why you will find so many inconsistencies in a Master's statements -- because to one disciple he will say one thing, to another disciple he will say something else. Because he is not there just dishing out ready-made formulas -- he is there to listen to your inner voice. He has just to reflect you; he has to make your inner Master available to you. You cannot yet directly contact the inner Master, hence the outer Master is needed. But he is not to interfere. If he interferes, he is not a Master at all. He simply interprets, he simply communicates, your own inner voice to you because you yourself are not yet capable of taking that plunge. Once you have started listening to the inner instruction, nothing can ever deceive you. Then the whole life is reflected so clearly that nothing can ever deceive you.

OF DIVERSE BEINGS THOU SHALT SOUND THE ESSENCE...

And whosoever comes in front of you, you will sound his essence, you will know who he is, for what he is there, what his designs are, what his strategies are, what games he wants to play. Before he appears you will know...
NAUGHT CAN DECEIVE THEE.

AND THOU SHALT KNOW THE PRINCIPLE AND END OF ALL.

IF HEAVEN WILLS IT, THOU SHALT KNOW THAT NATURE, ALIKE IN EVERYTHING, IS THE SAME IN EVERY PLACE:

Listen carefully:

IF HEAVEN WILLS IT...

NOW YOU HAVE COME TO A POINT where ego has to be utterly dropped. Preparing, the ego was there. Purifying, the ego was there. But now when you are moving into the dimension of perfection, ego has to be utterly dropped -- no effort is even to be thought of of your own accord.

IF HEAVEN WILLS IT...

Now everything is God's will: Thy kingdom come, thy will be done. Now you have to relax totally into the whole.

IF HEAVEN WILLS IT THOU SHALT KNOW THAT NATURE.. .

You will come to know truth only if God wills it. You relax, you wait in deep relaxation, you be patient. And once heaven wills it... and it is BOUND to happen, the grace is bound to happen, only you have to disappear. And in relaxing totally you disappear, you become just an empty waiting, an empty vessel, a womb. And, IMMEDIATELY, whenever your inner emptiness is absolute, God descends in you, and the whole mystery is revealed to you. Then you will see all:

ALIKE IN EVERYTHING...

God is in everything.

... IS THE SAME IN EVERY PLACE:

Only God is, and nothing else. Only God exists. God is synonymous with existence.

SO THAT, AS TO THY TRUE RIGHTS ENLIGHTENED, THINE HEART SHALL NO MORE FEED ON VAIN DESIRES.

Now, when grace has arrived, only then will you know you were unnecessarily begging, desiring. All the treasures are yours, the whole kingdom is yours, the whole universe belongs to you. All the joys and all the blessings are yours.

SO THAT, AS TO THY TRUE RIGHTS ENLIGHTENED...

But this will happen only when you have become utterly enlightened. And what is enlightenment? The ego gone and God has appeared in you -- that is enlightenment. The ego is darkness, God is light.

... TO THY TRUE RIGHTS ENLIGHTENED...

And this is your right! your birthright -- to become enlightened. Never be contented with less than that. It HAS

to be achieved because you are MEANT to achieve it. You have to become it! because in the first place you ARE it...

THOU SHALT SEE THAT THE EVILS WHICH DEVOUR MEN.
ARE OF THEIR CHOICE THE FRUIT...

And now you will see two things. One: desiring is meaningless because all is given without even asking for it. All is being given as a gift! You need not be a beggar: you are all emperors! The kingdom of God is your own kingdom. It is all already given -- you just don't have the courage and the consciousness to enjoy it.
One thing will become clear: that desiring was futile. It was not needed at all. You were desiring something that is already given to you, that is already the case. And the second thing you will see: that the people who are suffering, who are in misery, are being devoured by evils, that is their own choice. Suffering is our own choice. Grace, blessing, is a gift: suffering is a choice. Blessing is our nature -- to be blissful, to be blessed, is natural.
To be miserable, to be in suffering, is our own effort, it is our own creation. Suffering has the signature of man, blessing has the signature of God. Suffering has to be earned -- when you are able to see you will be surprised: suffering needs much more work, much more effort, because to suffer is almost making the impossible possible. It is not your nature to suffer, and still you create it. It needs arduous effort. Going against nature needs much work -- and people are working day in, day out, year in,

year out, life in, life out, people are working hard to create more and more suffering for themselves.
If you are suffering, remember, you must be creating it. There is no other way to suffer.
But if you feel blessed, then it is not your doing: it is a showering from the beyond. Suffering is man-made, bliss is god-made -- bliss is your nature, your very nature, your very ground of being. When this has been seen, you have come home.
Philosophia Perennis, Vol 2

Chapter #7

Chapter title: A Bold Experiment
6 January 1979 am in Buddha Hall

The first question

Question 1
WHAT IS FAITH? ALSO, HERMAN HESSE HAS SAID, 'FAITH AND DOUBT BELONG TOGETHER AND GOVERN EACH OTHER LIKE INHALING AND EXHALING.' CAN YOU PLEASE COMMENT?

Deva Vinaya,

FAITH CAN HAVE THREE MEANINGS. First is belief -- belief is a lie, it is insincere, dishonest. To believe something means you don't know it and yet you believe. It is hypocrisy. Belief is out of fear or out of greed. Belief is a conditioning by others imposed upon you; it is a slavery.

The true religious man cannot be a believer and he cannot be a disbeliever either -- because disbelief is nothing but belief in a negative form. The catholic and the communist are not very different; the atheist and the theist are not very different -- in fact not at all. They are aspects of the same coin. One believes in God, one believes in no-God. One loves God -- the love is based on conditioning; it is not true -- one hates God -- that hate is also based on conditioning; that is not true either.

Those who start by belief never arrive, they cannot arrive. They will go round and round, but they will never penetrate the truth of existence. The beginning has to be open -- neither of belief nor of disbelief. The beginning has to be innocent. And if the beginning is innocent, THEN it is faith.

Faith is not belief: faith is faith in truth. "If there is truth, then we will know it, there is no need to believe. There is no need to believe in the Bible or the Vedas or the Koran. If truth was revealed to Mohammed and Christ and to Krishna, why not to me?" This is faith.

Faith means faith in oneself. Faith means a confidence, a respect for oneself. Belief is other-oriented: faith is self-oriented. Faith is a totally different world! It has nothing to do with belief. Belief divides people into Christians, Mohammedans, Hindus, Buddhists.

The man of faith knows no religion -- except the religion of inquiry. He believes not in beliefs but in inquiry. And his faith is so much in his own being that he goes unguarded into the unknown, that he moves into the uncharted without any fear. His faith in existence is such that he needs no other support. Faith is self-oriented; faith has a beauty.

Belief is ugly. Avoid believing, because believing is lying. Faith is a search, an inquiry.

The scientist has faith, and your so-called religious person has belief. What is the faith of a scientist? The faith that existence is a cosmos, not a chaos, that existence is based on some fundamental law. The faith that that law is discoverable. The faith that man's consciousness is capable of knowing that fundamental law, the order of life and existence. The scientist has faith. Your so-called religious person has no faith. Because he has no faith he substitutes it by a plastic, synthetic thing called belief. Avoid belief. Faith will make you more integrated than you are: belief will make you more disintegrated than you are. Belief will keep you a slave: faith will give you a mastery. Belief will help you, certainly, to become part of a herd, of a crowd. It will be a kind of security; it is comfortable, convenient. Faith is dangerous: it will take you into the realms of the unknown. It will make you alone; you will not be with the crowd and the crowd will not be with you either. But to be alone is of tremendous import, because to be alone is purity, and to be alone one has to be alert, one has to be aware.

The believer falls asleep. The man of faith keeps wakeful -- he HAS to keep wakeful because there is nobody else to support him. He is not part of the crowd psychology; he has to stand on his own. But he believes in the cosmos. He does not believe in any doctrine, creed, but there is a tacit belief that existence is not disorderly, that existence is based on a certain order, and that order can be discovered.

Herman Hesse's statement that FAITH AND DOUBT BELONG TOGETHER AND GOVERN EACH OTHER

LIKE INHALING AND EXHALING IS true about belief but not about faith as I am defining it. Just change the word 'faith' and the statement is true. Read: Belief and doubt belong together and govern each other like inhaling and exhaling.

Belief always represses doubt; belief is a strategy to repress doubt. That's why believers say, "I believe strongly." Why strongly? There must be a strong doubt deep down; it needs a strong belief to force it, to repress it into the unconscious. Whenever somebody says 'strong belief' that simply means the doubt is big and has to be fought, and you will need a very strong belief to fight with it.

That's why believers become fanatics. What is a fanatic? A man who has such strong doubt inside himself that unless he is a fanatic he will not be able to repress it. He is afraid of his doubt; he is so much afraid of his doubt that he never looks within. He has to create such fanaticism around himself, such smoke of fanaticism, that the doubt gets completely lost.

And the fanatic cannot communicate; he is afraid -- you may say something to him that will bring his doubt again to the surface. He cannot listen to the other side. His argument is his sword -- he cannot argue, he can only kill. By killing he proves that his belief is right. That's why Christians and Mohammedans and others have been killing each other -- these are all fanatics. They have made the earth very ugly. They have destroyed much that is beautiful and should be preserved. They have reduced humanity to a very unconscious phenomenon. They have not allowed human beings to flower and bloom; they have been very

destructive. They have not been blessings: they have been curses.

The man who has faith is never a fanatic, cannot be. He is open, he is available, he is reachable, he is vulnerable. He is ready to listen; he is in every way ready to understand the opposite viewpoint. Who knows? The opposite viewpoint may be right. The man of faith has no prejudice to protect; he has no a priori idea; he is not rooted in any ideology at all. He is simply open, inquiring, searching, seeking. He is Ready to listen to everything; all his doors and windows are open. He is not a Leibnitzian monad -- he is not a windowless phenomenon. He is available to the sun and the rain and the wind; he is available to God in whatsoever form it comes. He is ready to search for truth. He has no prejudice that the truth should be like 'this'. He does not start with an idea; he starts with a great longing to know, but with no idea to impose on reality.

The man of faith is never a fanatic. A Buddha is never a fanatic. The man of faith is very rational: the man of belief is utterly irrational. He cannot allow reason because he is afraid -- reason may disturb his belief . Somehow he has managed to live in a cozy belief, and the reason may come like a storm and disturb everything. He cannot open his doors and windows; he has to remain closed in his own darkness -- only then can he go on believing. He functions like an ostrich. He closes his eyes so that he has never to change what he believes. The man of faith lives with open eyes, alert, watchful.

Herman Hesse is right about belief but not right about faith. But there is a third meaning also: that is trust. First meaning is belief -- belief is ugly, avoid it. Second meaning is faith -

- faith is beautiful, imbibe it. And the third meaning is trust -- trust means faith has arrived at the goal. Faith is fulfilled, one has come to know, then trust arises.
Trust means "I know," not "I believe." And the person who knows, he need not believe at all -- for what? He knows! so there is no question of belief. Only those who don't know believe. Believers never reach the ultimate meaning, trust -- only those who have faith reach trust. Faith is the pilgrimage and trust is the destiny. Begin in faith, end in trust.
These are the three meanings of 'faith'. The word is very vague; you will have to understand all the three meanings, because sometimes it is used in the first meaning, sometimes in the second, sometimes in the third.

The second question

Question 2
IS THERE REALLY A HELL?

YOU ARE LIVING IN IT. Hell is a certain psychology; hell is a certain way of looking at things. If you are in misery, that means you are living in hell. Hell is not a geographical place; it is not somewhere underneath the earth: it is in your way of looking at things. It is living in an unconscious way that one creates hell around oneself.
And so is heaven: that too is again a psychology, not something geographical. It is not somewhere above the clouds -- it is not anywhere except in you. These are the two alternatives to live in: to live in hell or to live in heaven. And it is up to you what you choose.

If you live consciously, if you try to bring consciousness to every act that you go through, you will be living in a silent, blissful state, in serenity, in joy, in love. Your life will have the flavour of a festival. That is the meaning of heaven: your life will have many flowers in it, much fragrance will be released through you. You will have an aura of delight. Your life will be a song of life-affirmation, it will be a sacred yes to all that existence is. You will be in communion with existence -- in communion with stars, with the trees, with the rivers, with the mountains, with people, with animals. This whole life and this whole existence will have a totally different meaning for you. From every nook and corner, rivers of bliss will be flowing towards you.
Heaven is just a name for that state of mind.
Hell means you are living so unconsciously, so absurdly, in such contradiction, that you go on creating more and more misery for yourself. And still you ask:

IS THERE REALLY A HELL?

You should not ask it -- you know. You are living in it.

A bedraggled, worried Jew, surrounded by crying children of all sizes, sat in the chaircar of a transcontinental express nursing a baby of about one and a half years. He was spanking the baby, mumbling to himself as he did so: "Smack, you do it again. Smack, you do it again. Smack, you do it again."
Such seeming cruelty aroused the ire of a motherly woman who sat in the next seat, and she rose, shook her finger in

his face and said, "If you strike that baby one more time I will give you so much trouble that you will never forget it!" The harassed little man paused with uplifted arm and slowly raised his patient eyes to hers. "Lady," he said. "Why lady, my wife is in the baggage coach ahead, she's dead, and I ain't got no place to bury her. And my daughter Rifka is in the Pullman, and she is going to have a baby, and she ain't got no husband. And that kid has just thrown my hat out of the window. And I am on the wrong train and I don't know where I am going. And this baby has ruined my clothes and my baggage is lost. Trouble! Lady, you give me trouble? ME?"

What more proofs do you need that you are in hell? Just watch your life. Just look at your own face in the mirror. What have you done to yourself? It is already hell!
But down the ages we have been thinking that hell is somewhere else -- that creates a deception, that makes you feel as if you are not in hell. And you ARE in it! It is NOT somewhere else. The idea of hell being somewhere else is a strategy created by the priests to deceive you, to make you feel that you are not in it, and to keep you afraid. And they have also created the idea of heaven -- that too is somewhere else, so that it goes on hanging in front of you like a carrot. And you can be pulled, pushed, manipulated, by the priests through greed and fear.
You have been made afraid of hell, you have been made very much greedy for heaven. And because you always think they are somewhere else, you remain deceived.
ALL IS HERE! AND ALL IS NOW! There is no other time than now and no other place than here. Hell is here if

you live with a wrong psychology, and heaven is here if you live with a right psychology. But I would like you to know about one thing more....

Heaven and hell are only two sides of your mind. The religions that were born outside India have remained with these two ideas, heaven and hell. They could not rise above them. Judaism, Christianity, Islam -- all the three religions born outside India, have no idea of something transcendental. In India we have a third word MOKSHA, NIRVANA.

Hell is a wrong psychology, ill, abnormal, neurotic, pathological; heaven is a right psychology, normal, healthy. But there is a beyond where you are no more a mind, when both sides of the mind have been dropped, where you are a no-mind, where you are neither negative nor positive, where you are neither dark nor light, where you are neither this nor that -- where you are just a witness to all, to misery and bliss, to all, just a witness, where you are not identified with either misery OR bliss, where hell is a functioning of the mind, and heaven too, and you are beyond both, a watcher on the hills. That state of witnessing, that state of transcendence is called MOKSHA -- freedom, absolute freedom. Freedom from mind is absolute freedom.

I don't teach you heaven, because heaven will always remain with hell; the other side cannot be dropped. If you want to keep one side of the coin, you will have to keep the other side too. If you want to keep the mind, you may be for a few moments in great joy, but again and again moments of sadness will erupt. The other side will have to be recognized.

That's why those who live in the mind go on moving from one polarity to the other. Sometimes they are happy, immensely happy, in heaven, and sometimes they are immensely miserable, in hell. Sometimes great joy and sometimes great sadness; sometimes love and sometimes hate. And they are pulled constantly into these opposite directions.

This is the state. You have also known a few moments of joy and love and happiness, but they come and go; you cannot abide in them, they can't be made eternal. They are only moments. And when they go, you fall back into the deep dark valleys of depression, despair, anguish.

One goes on moving between heaven and hell continuously! Seeing this, watching this deeply, Buddhas have discovered a third standpoint which is beyond mind, which is no-mind, which is freedom from duality. Pythagoras calls it the golden mean. By 'golden mean' he means if you stop exactly in the middle between happiness and unhappiness, between sadness and joy, if you can stop EXACTLY in the middle, then there will be neither joy nor sadness, there will be neither happiness nor unhappiness, neither pain nor pleasure. And in the EXACT middle, the transcendence happens: you are just a watcher, a witness. That witnessing is the goal here. I would like all of my sannyasins to become witnesses. Witness everything, and don't get identified with anything -- even beautiful things, tremendously joyous things. Keep aloof, keep a distance; don't lose yourself in them. Let them come and go. Everything that comes goes, everything that is born dies, but you remain -- you as a witness always remain.

Once you have found that eternal witness in vou. you have found God. God is not an object, but your pure subjectivity.

The third question

Question 3
OSHO, HOW WOULD YOU LIKE YOUR BOLD EXPERIMENT TO BE UNDER SCIENTIFIC SCRUTINY? ALSO, IS THERE ANY PARTICULAR METHOD OF MEDITATION USEFUL FOR TREATMENT OF A PARTICULAR TYPE OF MENTAL ILLNESS?

Doctor Malik,

Science HAS ITS OWN LIMITATIONS. I am ready, I can invite scientists to come here to watch what is happening. They are welcome. But they will not be able to know the real thing that is happening here. They will only be able to know the body of it, they will miss the soul -- their very methodology prevents it.
Just like if you ask the scientist, "Please watch this roseflower, it is so beautiful" -- he can analyse the roseflower, he can reduce it to its constituents. He can tell you how much water is in it, and how much colour and how much perfume, and how much earth and how much air. He can tell you everything that comes within HIS vision, that which he can catch hold of by his methodology. But his methodology is limited. He will not be able to catch hold of the beauty of the flower -- that is certain. He will not be able to find any beauty in the flower scientifically.

As a man, as a man of heart, he MAY say that the rose is beautiful -- but not as a scientist.

If he really goes scientifically into the existence of the rose, he will find everything except beauty. About beauty there are only two possibilities that he will tell. One: that there is no beauty, that it is your projection; that it is in your eyes, not in the flower; that it is your dream, your idea, that you have imposed upon it. Or the other, which will be far more scientific: he will simply say beauty is non-existential. Beauty cannot be found by the scientist. If you give him anything he will reduce it to matter. And all that is great in it, all that is invisible in it, all that belongs to the beyond, will automatically disappear.

I am absolutely ready. Scientists can come, they can watch whatsoever is happening here through meditations, through music, through therapeutic situations -- they can watch. But they will know only the periphery of it. If they really want to know the very soul of it then they will have to become participants, not watchers, not spectators. They will have to fall en rapport with me.

They will not be able to know what is happening only by watching OTHER meditators: they will have to become meditators themselves. And that is the problem -- the scientific methodology is against it. The scientific methodology is based on this idea that the scientist has to remain only a spectator, uninvolved. He is not to become a participant; he has to be there, aloof, detached, just as an observer.

But there are things which can be known only by participation. For example, love cannot be known only by observation. If you see two lovers kissing each other, what

are you going to know about it scientifically? Just a transfer of a few germs from the lips of one to the other -- what else? The kiss will be reduced to a transfer of germs. The beauty, the soul of the kiss, has disappeared. It has become really ugly; it is no more beautiful.

Love becomes chemistry in the hands of the scientist. It becomes a hormonal attraction. It has something to do with sexual glands and nothing to do with the individual as a whole. It is only a question of male hormones or female hormones; it is a biological attraction. But then love loses all poetry, love simply becomes a very ordinary phenomenon. It becomes very mundane, it loses all sacredness.

So, Doctor Malik, you are welcome, your friends are welcome.

Malik is a psychiatrist in the Delhi University. You can come here -- he IS here -- you can bring your friends, and you can do what you call scientific work, scientific scrutiny. But I will have to tell you beforehand that whatsoever you come to know will be only the circumference of it. If you really want to know it, you will have to come here not as scientists but as poets, lovers, meditators, participants. Only then the core of it will be revealed to you.

That has become one of the most fundamental problems humanity is facing today, that wherever science moves, it reduces everything to the LOWEST denominator. It uglifies things. If you ask about the lotus, the scientist only finds mud and nothing else. The lotus comes out of the mud, that's true -- but it is not just mud and nothing else.

If you ask a Buddha, then you will have a totally different perspective. If you ask the Buddha, then even mud is nothing but a hidden lotus.
That is what true religion is, the true vision of religion is: it beautifies things. It takes everything to its highest peak. In religion, the religious approach believes in the highest and the lowest is only a container. The scientific approach believes in the lowest, and the highest is just a by-product. Karl Marx has said that man's consciousness is nothing but a by-product -- a by-product of his physiology. Just a by-product, an epi-phenomenon, a shadow. It can be ignored, it need not be taken into account.
It is because of people like Karl Marx that Joseph Stalin could kill millions of people in Russia. If consciousness is just a shadow then there is no problem, you can kill as many shadows as you want. You are not killing anything at all! If they are only shadows, epi-phenomena, by-products, then why be worried? Man is nothing but the body.
You have reduced all divinity into dust.
Science has to learn something from religion, only then can there be a future for science. Otherwise science is doomed, and with science, man's future is doomed. Adolf Hitler's approach is very scientific, just as Joseph Stalin's is. Man disappears in the scientific approach -- there is no soul in him, just a mechanism. And you can destroy machines, there is no problem in it. And you will not feel any guilt, any prick in your conscience.
Meditation is an inner phenomenon. It is serenity at the deepest core of your being. It is bliss. And ultimately it is a transcendence of all situations. It is utter silence. You will not be able to detect it by scientific scrutiny.

If you go and watch a Buddha, what are you going to find? You will not be able to penetrate into his deepest core -- that will remain unavailable. Yes, you can watch his behaviour, but the behaviour is not the man. And modern psychiatry is basically behaviouristic -- it believes only in the behaviour, because behaviour is observable. It does not believe in the soul, because the soul is not observable.

In fact, psychiatry, psychology, psychotherapy: these words should not be used -- because the word 'psyche' means soul, and the soul is completely denied. Not that psychologists have come to know that there is no soul; it is denied because the methods that they use are very gross.

For example, if you want to hear music through the eyes you will not be able to hear the music. And then you can say, "There is no music, because I cannot see it." If you make it a point that music can be accepted only when seen, then your very approach has made it absolutely certain that there is no music.

Music can be heard but not seen. Beauty can be seen but not heard. Each method has its own limitation. The scientific method is very gross. That's why it has become very very penetrating in the world of matter, but it has become absolutely oblivious of the world of the spirit. The spiritual world is non-existential for the scientist AS a scientist. Love, poetry, music, beauty, bliss -- all are non-existential. This is a very lopsided vision.

Pythagoras wanted a science which was able to be mathematical and musical both -- he wanted it to be a synthesis. And that's my longing too: a real science will have two aspects to it. One will be the objective aspect, the objective science, and the other will be the subjective

aspect, the subjective science. And that will be the point of meeting of religion and science.
Science is objective science, and religion is subjective science. And man is both: the meeting of the inner and the

You ask me, Doctor Malik: HOW WOULD YOU LIKE YOUR BOLD EXPERIMENT TO BE UNDER SCIENTIFIC SCRUTINY?

I am perfectly happy -- you can come. But you will know only about the body and you will miss the soul -- UNLESS you are also courageous enough to become participants here, crazy enough to dance with my people and sing with mv people and celebrate with my people, not keeping aloof, but dissolving yourself into the commune. Then you will know both the sides, the outer and the inner. But the inner you will know as an individual, not as a scientist. The outer you can know as a scientist.

And the second thing you ask: ALSO, IS THERE ANY PARTICULAR METHOD OF MEDITATION USEFUL FOR TREATMENT OF A PARTICULAR TYPE OF MENTAL ILLNESS?

ONE VERY FUNDAMENTAL THING has to be understood. Modern psychiatry is rooted and based in illness -- it knows nothing about wellness. Modern psychology and all its branches are basically following the medical model. And that is utterly wrong, because just to look into man's pathology is not right.

That's where Sigmund Freud missed. He contributed something immensely valuable, but still he missed the whole point. He was too much interested in the abnormal, in the ill. And slowly slowly, because all that he studied was nothing but illness, he started feeling that there is no hope for man.

To study illness is needed, because ill people have to be helped. But they cannot be really helped unless you know what wellness is. At the most, you can make them adjusted to the society, but the society ITSELF IS ill.

That's what modern psychiatry, psychoanalysis, psychotherapies, go on doing. Whenever somebody becomes a little unadjusted, the work of the psychiatrist is to pull him back to adjustment. Adjustment is thought to be normal. But that is not necessarily the case -- because if the society itself is abnormal then to get adjusted to it will be abnormality, not normality.

In fact, great suspicion has arisen in modern days. R. D. Laing and other people have become suspicious of the whole project. The society is abnormal, and you help people to be adjusted to it! You serve the society, you don't serve those people. You are agents of the society, of the status quo, of the establishment. And the person whom you are forcing -- through drugs, through electro-shocks, through psychoanalysis and a thousand and one other methods -- may be really a normal person. And because he is normal he cannot adjust to the abnormal society.

Just think of a Buddha. The Buddha cannot adjust to the society. The Buddhas have always been rebellious. They cannot bow down to the society, they cannot surrender to the society -- the society is ill! The society has been living

under a great curse, the curse that has been created by the priests and the politicians. It has been living under a great conspiracy.

People have not been allowed to be healthy, because healthy people are dangerous. People are not allowed to be intelligent, because intelligent people are dangerous. Your educational system exists not to help people to become intelligent, but to hinder people from becoming intelligent. It exists there so that everybody can be reduced to a mediocre being, so that everybody is reduced to a stupid scholar.

And twenty-five years of conditioning from kindergarten to the university can reduce anybody to a stupid scholar, can make anybody mediocre -- because your education requires that people should be able to reproduce whatsoever has been taught to them. That is the criterion of their intelligence.

That may be the criterion of their parrotlike memory, but it is not the criterion of their intelligence. Intelligence is a totally different phenomenon. Intelligence has nothing to do with repetition; in fact intelligence will abhor repetition. Intelligence will always try to live life in its own way. Intelligence will like to do its own thing. Intelligence will like to enter into life's mysteries, not according to set formulas, prescribed strategies. Intelligence is always original.

And the universities don't allow original people to exist. They weed out original people; their whole effort is to destroy originality -- because original people will always create trouble in the society. They will not be so easily manipulatable, and they cannot be so easily reduced to

clerks and deputy collectors and station masters and school teachers -- they cannot be so easily reduced to efficient machines. They will assert themselves. They will try to live life not according to a pattern but according to their own insight.

If a person loves music he would rather remain a beggar but still he will persist in living the life of a musician. Even if he has the choice of becoming the prime minister he would rather live like a beggar and insist on going on playing his music. That will be intelligence, because only when you live your life according to your own lights, according to your own insights, according to your own inner voice, do you attain to bliss, to fulfillment.

And to become a prime minister you don't need intelligence. In fact if you have intelligence you cannot become a prime minister, because who would like to go into politics if he has intelligence? Who would like to go into that ugly game? One would like to become a poet or a painter or a dancer -- but WHO would like to become a politician? Not the intelligent person but only those who are still barbarians, only those who still enjoy violence, domination over other people.

Universities destroy intelligence. Your education is very destructive to intelligence -- it serves the society, and the society is abnormal, very abnormal. In three thousand years, five thousand wars have been fought: can you say this society is healthy? this society is sane?

Man is always ready to kill, murder, or commit suicide. What kind of society is this? And psychiatry and psychoanalysis try to adjust people. They call unadjusted people 'abnormal'. That's why psychologists go on saying

that Jesus was abnormal. In fact, they say he was neurotic. Jesus neurotic! And the rabbis who managed to murder this man, they were healthy. Jesus is neurotic: Pontius Pilate is healthy, normal.

If Jesus is neurotic, then Buddha is neurotic, Mahavira is neurotic, Pythagoras, Patanjali, Lao Tzu, Zarathustra, all are neurotics. Socrates is neurotic -- and the judges, those stupid judges who decided that he should be poisoned and killed, they are normal.

The whole earth is a madhouse, Doctor Malik. And Doctor Malik lives in Delhi -- he should know well that Delhi attracts all kinds of neurotic people.

Who is ill? And how can you decide and define illness unless you know what wellness is?

Sigmund Freud missed, because he only studied the ill people. But ill people can be studied, because illness always happens on the periphery. And the well people cannot be studied, because wellness happens at the center. It wells up in your being. Illness is superficial, wellness is intrinsic. Sigmund Freud cannot study a Buddha, because he will not be able to find any symptoms.

You can go to a doctor and you can ask, "What is the definition of health?" and you will be surprised that no doctor can answer it. At the most he can say, "When a person is not ill, he is healthy." But what kind of definition is this? -- "When a person has no illnesses he is healthy." Health is a positive phenomenon and you are defining it negatively. Illness they can define. They can define what is cancer and what is tuberculosis and they can define all kinds of illnesses -- millions of illnesses they can define.

But a single phenomenon, health, remains indefinable -- it has not been studied at all.

Unless psychology becomes rooted in the people who are whole and holy -- who are enlightened, alert, aware, who have transcended all kinds of identifications, who have become pure consciousness -- unless psychology studies these people.... But then psychology will have to change its methods. Then it cannot go on imitating physiology, physics, chemistry and the natural sciences. Then it will have to learn much from literature, from poetry, from music. Then it will have to move more and more close to the arts rather than going and following science.

That has been the misfortune, that Sigmund Freud was basically a physician, a medical doctor. And his idea of making a science of psychology was the idea of medical science. He started studying ill people, and he based his whole understanding in the illnesses. And because when you treat ill people only ill people come to you, slowly slowly, all that you know about man is that which you have known through ill people. Then that becomes your understanding about man.

That's why whatsoever Freud says about man is basically wrong. It is about the ILL man -- it is not about the human man, it is not about humanity. It is not about a real man, it is something about the ill person.

For example, if you study only blind people, and you decide that no man has eyes, what kind of understanding will that be? It will not be true about man, it will be only true about blind people.

Psychiatrists only come across ill people, and then they start deciding about man, they start defining man. That is

going beyond their limits. First you will have to understand the whole -- the ill man and the well man, both. And in fact the man who is perfectly well should be the criterion; he should be the decisive factor. Psychology has to become the psychology of the Buddhas. Only then will it be true, authentic.

My effort here is not that of a psychiatrist or a psychotherapist. I am not treating ill people here. My effort here is to release the sources of well-being in you. I am not interested in treating you, I am interested in freeing you.

You ask me: ALSO, IS THERE ANY PARTICULAR METHOD OF MEDITATION USEFUL FOR TREATMENT OF A PARTICULAR TYPE OF MENTAL ILLNESS?

NO. THAT DOES NOT MEAN that meditation cannot help -- it helps, but that is coincidental. It helps, but that is only a by-product.

My basic effort here is to create Buddhas -- people who are whole. I am not treating ill people here -- although a few ill people come, and they ARE helped, but that is not my purpose here. It is not a therapeutic community: it is a spiritual commune. Therapies are happening here, but they are not basically meant for ill people -- because in my vision the whole of humanity is ill, it is abnormal.

The therapies that happen here are not particularly interested in any particular kind of disease. We are simply helping so-called normal people to become REALLY normal.

As I see it, every human being is brought up by ill people, abnormal people -- the parents, the teachers -- and naturally they go on giving their illnesses to the child. Unless one becomes alert about what has been done to oneself, unless one dares, is courageous, has guts, to drop all conditioning, one never becomes normal.

Sixty therapeutic groups are run here, just to help common people, the so-called normal people, to be aware that they are not normal -- that is the first step towards becoming normal. And once you have understood that you are not normal, things start changing. A great awareness starts arising in you: something has to be done, something becomes urgent.

And we help people to drop their conditionings -- Hindu, Christian, Mohammedan, communist. We help people to drop all their conditionings, because only an unconditioned being is really normal and natural. Conditionings are perversions. So we are not really interested in helping so-called ill people. Our work is to help the so-called normal people. But sometimes ill people come and they ARE benefitted. That is just a fringe phenomenon, on the margin.

So I cannot say which meditation is going to help which particular disease. In fact, EACH meditation will help in some way or other, because all meditation techniques are basically moving to the same point of inner silence. The method may be active or the method may be passive, it doesn't matter, the goal is the same. It may be a Sufi method, it may be a Zen method -- the goal is the same. The goal is: how to make you so silent that all thinking disappears and you are just a mirror, reflecting that which is.

My definition of God is: that which is. And once you start seeing that which is, and you start falling in tune with it, well-being arises. You become part of this tremendously beautiful universe.

But, Doctor Malik, if you come here and your friends come here, they can look into this matter -- which meditation will help which kind of disease. And that will be immensely beneficial.

Psychoanalysis and psychiatry help ill people. Religion helps people who are already well but would like to know the peaks of wellness -- would like to go to the Everest of wellness, what Abraham Maslow calls 'peak experiences'. Those peak experiences are everybody's birthright. And if you don't have peak experiences you are missing something immensely valuable.

But religion goes even one step further ahead than Abraham Maslow and humanistic psychologies. It is not only a question of attaining peak experiences -- because peak experiences will come and go. You cannot remain on the peak for ever. You can have a deep sexual orgasmic experience, you can attain to a peak -- but the moment you have attained, already you have started going downhill. You cannot stay on the peak; there is no space to stay.

All peaks are the repetition of the ancient myth of Sisyphus. Sisyphus carries the rock to the peak of the hill, but the peak is small and the rock is big. Sisyphus has been punished by the gods, because he rebelled against the gods, to take the rock to the peak. But the moment the rock reaches the peak it starts falling back, slipping back, downhill.

That is the story of every man. You cannot stay on the peak. You will make the journey, the long journey, to reach the peak -- and once you have attained, it is finished. The moment you become aware of the peak, it is no more; you have started going downhill. There is no space to abide.
Religion helps you not only for peak experiences -- that is only for the beginners -- religion does not help you only to have beautiful experiences, but to have a total orgasmic consciousness. Not the peak experience, not the orgasmic experience, but an orgasmic consciousness -- so that you are twenty-four hours in an orgasmic ecstasy. So that your whole life, moment-to-moment, is a celebration.
My effort here is that of religion. I help people first to know peak experiences so that a great longing can arise in them to abide on those peaks. But one cannot abide on those peaks. Then another effort starts in your life: how to create orgasmic CONSCIOUSNESS. Peaks are experiences, they come and go. Orgasmic consciousness is a transformation of your being. It is a new birth, a resurrection. But attaining to peak experiences helps many ill people. I am not concerned with it, but it helps.
So it is perfectly good, Doctor Malik, you, your friends, are welcome. Come, study, study scientifically, AND study as participants. Find out what meditations can be helpful to what kind of diseases.
But that is not my work. It is happening here. My goal is totally different -- but many other things happen always on the fringe, on the margin. And if you are interested in those marginal things, it is perfectly good. If somebody can be helped in any way by this experiment that is going on here, I will be happy.

The last question

Question 4
OSHO, WHY IS LIFE SO BORING?

LIFE AND BORING? Man, what are you talking about? You must be living in a kind of death. It is not life that is boring -- you must be dead! That's why you are feeling bored. Rather than taking responsibility on your own shoulders, you are throwing it on life. But that's how the human mind continuously goes on playing games.
It always throws the responsibility on somebody else; it always finds a scapegoat. It is very irresponsible. And those who are irresponsible will never change. Don't say life is boring -- see that you don't know how to live. You must be living in a wrong way; you must be living in a negative way. You must be living at the minimum; your life must be a lukewarm life -- that's why it is boring.
Life is incredibly ecstatic, but then it has to be lived at the optimum. Then you have to live in a maximum way -- not lukewarm. You have to be hot, passionately alive. Your life must be missing passion. Then it is boring. But it is you who are responsible, it is not life which is responsible for it. No animal is bored, no bird is bored, no tree is bored, no river, no mountain, no star -- only man.... This capacity to be bored is not necessarily a curse: it is a blessing in disguise. It simply says man is free to choose between boredom and ecstasy -- nobody else is free to choose. Except for man, the whole existence is ecstatic, but there is no choice. The ecstasy is in-built. The birds are chirping,

singing, the trees are blooming, the stars are shining... but it is all in-built.

Man has the choice. That is a great gift of God. Man is free to choose -- and then if you choose a life that is boring, remember, it is your own responsibility. You can choose a life that is ecstatic.

I have lived both the ways! -- that's why I can say it so authoritatively. I have lived the way you are living, for many many lives. I was also bored. Now, I am as ecstatic as the birds, as the trees -- with only one difference: this is my choice, this is my freedom. And when you are blissful with freedom, your bliss has a depth. a tremendous grandeur which the bliss of the birds and the animals cannot have. Their bliss is almost imposed upon them. And remember. even if freedom is imposed upon them, because it is imposed it will lose all meaning. If you are forced to live in paradise, and you are not allowed to get out of it, and naked swords are watching the gates, you will feel bored.

That's what happened to Adam and Eve: they started feeling bored in paradise. They wanted to do something new, something novel. It was out of boredom that they ate the fruit of the tree of knowledge. They must have started feeling bored. Everything was good, everything was beautiful! But it was imposed: it was not chosen by themselves.

When a man chooses by himself, even if he chooses the prison, he will be happy there -- if it is HIS choice. Freedom is a great gift. And it is only man who is free -- it is man's glory. But we have turned it into agony, because we always choose the boring life. Why do we choose the

boring life always? Because the boring life is more secure, convenient, safe. If you really want to live passionately, then you will have to live in insecurity and you will have to live in danger, and always in danger. And you will have to live through many inconveniences. You cannot live so comfortably, you cannot live in such coziness; you will always be open to all kinds of dangers.

That's why people choose a boring life. Rather than living passionately, they live at the minimum -- because if you live at the minimum you live with minimum risk. Otherwise, life is tremendous surprise -- and EACH moment. If you live with open eyes and passionately, intelligently, dangerously... that's what Friedrich Nietzsche says: Live dangerously!

That's what I say, that's what sannyas is all about -- living dangerously. Living moment-to-moment alert to what is happening. Not living in the past, but living in the present. Ready to risk.... And then you will see a totally different quality happening around you: life becomes psychedelic, it starts gaining depth, meaning. It becomes something fantastic, something intoxicating.

And when you live moment-to-moment, you cannot live a knowledgeable life, because knowledge comes from the past. If you live moment-to-moment, dropping the past, dying to the past every moment, you will live a life of innocence, like a child. That is the life of a sage: to live like a child.

Jesus says: "Unless you are like little children you will not enter into my kingdom of God." You will have to live without knowledgeability, you will have to live innocently,

you will have to live with wonder, with wondering eyes, always ready to be surprised.
Life IS FULL of surprise! It is just the dust of knowledge that has gathered in your eyes so that you cannot see the surprises. They are happening all around! Every moment miracles upon miracles are happening. Life is miraculous. How can you be bored? Life is such a miracle, with so many surprises, so unpredictable, so ridiculous, so absurd!...
It is said:

When Bodhidharma became enlightened, he could not stop laughing for days, he could not sleep either, because the laughter wouldn't stop. Everybody became worried -- the disciples and the friends, and they all inquired, "What has happened? And why don't you stop? Are you going mad? or have you gone mad?"
And when people said such things, Bodhidharma would laugh even more; he would roll on the ground. Slowly slowly, it cooled down, but the quality remained forever with him. Laughter became his flavour.
When he cooled down a little bit, when the shock of enlightenment was absorbed, when that lightning experience was digested, then he said, "I started laughing because it is so ridiculous. I was trying to get that which I have already got. I was trying to get that which is already in me, which I have never lost. I was trying to find bliss and bliss is my nature. I was trying to find truth, and I am truth."
Just as Jesus says, "I am the way, I am the door, I am the truth..." He is not saying it only about himself: he is saying

it about every 'I'; whosoever can say 'I' is the way, is the gate, is the truth. The statement is not about Jesus as a person; the statement is about everybody who is capable of saying 'I'.
And, really, when you find that all that you have been searching for down the ages was already the case, you HAD it within you, how can you stop laughing then? But you may not become a Bodhidharma so soon -- still life need not be boring. I will tell you a few stories.
The first:

A man who was very depressed met his friend, Jerry J., who was a very sharp thinker.
"What is the matter?" Jerry J. asked.
"I'm despondent. I can't adjust to the fact that I've got three balls."
"Three balls?" said sharp Jerry. "Kid, we can make a fortune together! "
"How?" asked the other fellow, brightening up.
"We will go to bar after bar and bet everybody around that between you and the bartender you've got five balls! It can't miss!"
"Let's go," said the man.
So they went into the first bar, and Jerry J. made friends with the strangers at the bar. Then he made the announcement: "I will bet anybody in the place that between my friend here and the bartender there they've got five balls."
Nearly everyone rushed forward to cover the bet. Jerry looked at the bartender who was shaking his head.

"You don't mind being part of the wager, do you?" Jerry asked.
"Not at all," the bartender said. "I am very impressed."
"How do you mean?" Jerry asked.
"Well, up to now I've never met a man with four balls -- I've got only one."

The second:

It happened in Paris in the spring. On a sunny day in May a Chinaman picked up a whore on the Champs Elysees and took her to the Meurice Hotel. They opened the windows and the breeze blew in and everything seemed beautiful. The Chinaman got into the bed with the whore. He made love to her for a while and then said, "Pardonnez-moi, Mademoiselle, je suis fatigue."
So saying, he went to the window and took a deep breath. Then he went under the bed, came out the other side, and jumped into bed to make love again.
After a while he got up saying, "Pardonnez-moi, Mademoiselle, je suis fatigue." Again he went to the window, took a deep breath, rolled under the bed and came out the other side.
The sixth time this happened, the whore had become very tired too. Getting out of bed, she said, "Pardonnez-moi, Monsieur, je suis fatigue."
She went to the open window, took a deep breath, and looked under the bed. She found four other Chinamen there.

And the third:

So this old man went into Ma Agnew's whorehouse and said, "Listen, Ma, I want a girl with gonorrhea."
The madam nodded and sent him upstairs to a room. Then she called one of her favourites for him. The girl came into the room and started to undress when he asked, "Do you have gonorrhea?"
"Gonorrhea? I should say not!" she said.
The old man sent her back. The madam summoned another girl and said. "Shirley, you go upstairs, and tell this old codger that you have the clap. Okay? Let's do what we have to to make him happy."
The girl agreed and went upstairs, and when the old man asked, "Do you have gonorrhea?" she smiled and said, "Of course I do!"
"Good!" he said. "Let's get it on."
They got into bed together and made love for about ten minutes. When it was over and they lay side by side, the girl named Shirley said, "Listen, grandpa, I've got a confession to make -- I don't really have gonorrhea."
The old man smiled. "Now you do," he said.
Philosophia Perennis, Vol 2

Chapter #8

Chapter title: Escape to Reality
7 January 1979 am in Buddha Hall

The first question

Question 1

WHAT DOES YOUR MOVEMENT SIGNIFY ABOUT THE CONDITION OF SOCIETY? IS IT AN ESCAPIST AND SELF-REGARDING CULT? OR DO VOU PROPOSE THROUGH CHANGING HUMAN NATURE TO CHANGE SOCIETY AND THE wORLD?

Peter Jenkins,

WHAT IS HAPPENING HERE IS NOT A movement: it is a mutation. It has no concern with the society: its whole concern is with the individual. It is a revolution in the true sense of the word.

There is no idea of changing the society or the world, because there is no society at all. Only individuals exist -- society is an illusion. And because we believe in society, all the revolutions have failed. The belief that the society exists has sabotaged all efforts to change man -- because the belief is rooted in illusion.

Ask the scientist: he says there is no matter but only electrons. Matter is an illusion. In exactly the same way, those who understand human consciousness will say that society is an illusion like matter. Electrons are true, so are individuals.

The individual needs a mutation. And what we are doing here is utterly individualistic; it is not socialistic at all. It may look as if it is an escape -- but the word 'escape' in itself has nothing wrong in it. If the house is on fire and you escape from it, nobody calls you an escapist. You are simply intelligent, that's all.

We are not escaping, we are simply trying to understand what the case is. We are not avoiding problems -- in fact,

just the contrary. We are facing all the problems that the society has avoided. We are trying to encounter all the problems that the so-called society has been teaching you to repress.

Man need not have ANY unconscious. It is because of repression that man has become divided between conscious and unconscious. It is the great work of your so-called society. It is a conspiracy against man. Once man is divided he starts becoming a weakling, because he starts fighting within himself. He is split, he becomes schizophrenic. And the man who is split can never be a master of himself.

And that's what your so-called society wants everybody to be: never to be a master but always to be a slave. The society needs slaves. And by 'the society' I mean the conspiracy of the priests, the politicians, the power-hungry people. Society is a conspiracy of the power-obsessed people, and their basic strategy is to divide man from the very beginning.

And how have they divided man? They have told you not to accept yourself in your totality. They have told you that much is wrong in you -- in fact the major part of your being, of your wholeness, is wrong. That wrong part has to be denied expression, that wrong part has to be repressed. And once you start repressing anything in yourself, a rift is created. Then you go on repressing all the problems and you go on sitting on the volcano -- thinking everything is okay, believing everything is okay, and knowing all the time that nothing is okay. Deep down, there is fire and it is going to erupt any moment.

Then people become neurotic, psychotic. Then people suffer millions of diseases -- unnecessarily. But it serves

the vested interests. It serves the capitalist society, it serves the communist society; it serves the Catholic church, it serves the Hindu, the Mohammedan priesthood. It serves all those who are in power.

Man remains shaky, trembling, weak, divided. And man cannot assert himself, cannot stand on his own. He needs somebody to depend upon. He seeks and searches for tyrants -- without tyrants he cannot live. He cannot live without governments and he cannot live without the leaders.

And look what your leaders and your governments, your churches and your priests have done. Just look at history and you will see that the whole history of man up to now has been utterly ugly. It has not been human at all.

My effort here is not to change the society but to transform the individual -- to help the individual to become whole, to help the individual to drop this rift between the conscious and the unconscious; to help the individual not to repress any more but to accept himself, not to condemn but to love himself.

You can call it a 'self-regarding cult' -- because I teach self-love. And you have been told that there is something wrong with self-love. You have been told, "Love others, but never love yourself." But how can you love others if you cannot even love yourself?

Meditate on the great statement of Jesus: "Love thy neighbour as thou lovest thyself." But the fundamental is loving thyself.

You cannot love anybody else -- because love has to well up within you first. And you are the closest to yourself: if you hate yourself, you will hate your neighbour.

Whatsoever the priests and the leaders go on saying, it will not make any difference. You will hate your neighbour, you will hate humanity, you will hate the earth -- because you will hate yourself.

Love yourself, and out of that love grows love for others. I teach you to be selfish, because only out of true selfishness is altruism born. A really selfish person cannot be against anybody, a really selfish person cannot hurt anybody -- because hurting somebody you have to hurt yourself first. You cannot create suffering for others without creating suffering for yourself. Before you are angry with someone, you have to be angry within yourself. Before you are violent with somebody, you have to go through many nightmares.

The person who really loves himself, who is in tremendous love with himself, cannot do any harm to anybody -- because he cannot do any harm to himself.

So in a way we are escapists, because whatsoever you call real life is not real -- it is a distortion of life; it is something else in the name of life. And we are certainly self-regarding, because out of that regard, regard for the other is born.

If the individual can be helped, if the individual can be enlightened, if the individual can be persuaded to celebrate life, to enjoy life, only then will we be able to change the climate around the earth. But that is not our purpose, that is not our goal -- that is going to be just a consequence.

You ask me: WHAT DOES YOUR MOVEMENT SIGNIFY ABOUT THE CONDITION OF SOCIETY?

It simply signifies that the society is rotten, that the society is ill, that there is no possibility of reforming the society. Because if this society is reformed it will be simply a modified form of the same rottenness -- maybe a little bit better decorated, better painted, but it will be the same disease. In five thousand years' history, many times society has been reformed. And nothing basically ever changes; it remains the same in every form. It is the same illness, the same ugliness, the same sickness that continues.

Enough is enough!

Those who are intelligent have become aware that all revolutions have failed -- all social revolutions have failed. And we have not listened yet to Buddhas who have been telling of a totally different revolution: the revolution in the heart of the individual -- because the individual is substantial, real. Society is only a relationship.

For example, we are sitting here, two thousand people. You can think of it as a society, as a community. But what is society? What is community? There are two thousand individuals sitting here. You will never come across society anywhere; you will never meet the community. Whenever you come across anything, you will come across the real individual.

Society is only a word -- and a very dangerous word. And man is very very efficient at inventing dangerous words. For example, 'humanity'. Now, I have never seen humanity; I have only seen human beings. Humanity is just an abstraction. But there are people who love humanity. You cannot hug humanity, you cannot kiss humanity. But that becomes a very very subtle camouflage. In the name of humanity you can go on hating human beings -- because

you love humanity; there is no need to love human beings because you love humanity.

And if the need arises, you can sacrifice all human beings for your love of humanity. That has been done again and again: people love nations, and people kill people in the name of 'the nation'. In the name of 'motherland', 'fatherland' -- stupid words -- but in the name of 'motherland' thousands of people can be killed very easily. The real is sacrificed on the altar of the abstract. This is your whole history. In the name of God, in the name of religion, in the name of love, in the name of peace, in the name of democracy, in the name of communism -- ALL abstractions -- we go on butchering real human beings. These words are dangerous words. Drop these words; love human beings. If you have to sacrifice the motherland, sacrifice it -- it is nothing. If you have to sacrifice religion, sacrifice it -- it is nothing. If you have to sacrifice humanity, kill it without a single thought -- because there is no humanity and you will not be killing anything. But love the real: avoid the abstract. It is the abstract that has been the greatest calamity.

I assert the real against the abstract. And this has been the way of all the Buddhas, but they have never been tried. Politicians have been tried and all the political experiments have failed, but Buddhas have never been tried. We have listened to them, we have worshipped them, but we have never tried them. We have never given a chance to them. Now the time has come that if Buddhas are not tried, then there is no future. Man is doomed -- because man has invented, slowly slowly, so many violent forces, man has discovered such dangerous weapons, the next war will not

be the third, it will be the last. The next war will be the total war. It will destroy all life -- not only human life but all life, life as such.
Before it happens, please give one opportunity to those who have been saying again and again -- Krishna, Christ, Buddha, Lao Tzu, Zarathustra -- that the individual has to be transformed. And once the individual is transformed, society automatically changes; that is a consequence.
So we are not proposing here any social revolution. I am not at all concerned with the society: my whole concern is the real individual.

You ask me, Peter Jenkins: IS IT AN ESCAPIST AND SELF-REGARDING CULT?

IN A SENSE IT IS ESCAPIST because we are escaping from all illusions. In a sense it is not escapist, because we are escaping into reality. Escaping from illusions and escaping into reality: hence it is not escapist.
And it is not self-regarding in the sense that we are against others, that we don't teach any altruism, that we don't care for morality, that we don't care at all for others. No. We know how to care for others. But to care for others, the basic fundamental, the basic requirement is to care for yourself.

A Christian mother was telling her child, "Serve others: service is religion. God has made you to serve others."
The little boy asked the mother, "I can understand it, that God created me to serve others, but a question arises: why did God create others? To serve me?"

That looks very unscientific: "I am here to serve others and others are here to serve me. Why can't I serve myself and you serve yourself? Because I will be able to take care of myself in a better way than anybody else can take care of me, and you will be able to take care of yourself better than I can ever take care of you."

I teach self-service. And then, as a consequence, a totally different vision arises. The person who serves himself, enjoys himself, loves himself, respects himself, is BOUND to respect others. Because, slowly slowly, he becomes aware that the same life exists in others -- the same life. The more you love yourself, the more you become aware that you are not separate.

Only in love is union felt. The more you love yourself~ the more you merge and melt into your own being, the more you become orgasmic in your inner world, the more you see that all definitions are false, all demarcations are arbitrary, that you are not separate, that the universe is one. That's why we call it 'universe' -- 'uni' means one. We don't call it 'multiverse'. It is one, it is one whole. We are part of each other -- no man is an island. We belong to an invisible but infinite continent. Boundless is our existence.

But those experiences happen only to people who are self-actualizing, who are in such tremendous love with themselves that they can close their eyes and be alone and be utterly blissful. That's what meditation is all about. Meditation means being ecstatic in your aloneness. But when you become ecstatic in your aloneness, soon the ecstasy is so much that you cannot contain it. It starts overflowing you. And when it starts overflowing you it

becomes love. Meditation allows love to happen. And the people who have not known meditation will never know love. They may pretend that they love but they cannot. They will only pretend -- because they don't have anything to give, they are not overflowing.

Love is a sharing. But before you can share, you have to have it! Meditation should be the first thing. Meditation is the center, love is the circumference of it. Meditation is the flame, love is the radiation of it. Meditation is the flower, love is the fragrance of it.

I teach meditation, because that is the only way to allow love to happen in your being. And when you start overflowing, you start relating with others, caring for others -- service comes in your life as a shadow of meditation. It is not to be imposed upon you, it has not to be a duty.

'Duty' is a four-letter, dirty word. Whenever you do something AS a duty, it is imposed, cultivated, phony. It is pseudo, it makes you a hypocrite.

A totally different quality arises in your being when you are overflowing and you cannot contain yourself. You HAVE to love, you have to share. And the beauty of sharing is that the more you give, the more you get. The more you empty yourself into love, the more you feel full.

You ask me: DO YOU PROPOSE THROUGH CHANGING HUMAN NATURE TO CHANGE SOCIETY AND THE WORLD?

I don't propose it. That's how it can happen -- the ONLY way it can happen. But that is not our goal.

When you kindle a light, darkness disappears of its own accord. You need not look for darkness with the light -- to find out where it is and to force it to go out of the room -- you need not do anything like that. If the light is there, darkness is not there.
If man is transformed, he becomes a light -- unto himself first, and then for others too. That's a natural consequence. We live in the present, we live in meditation, we allow ourselves to be full of love so that it starts overflowing. But this whole thing is non-utopian. We are not searching for a utopia, we are not searching for a golden age to come in the world. Although the golden age can come only this way -- there is no other way. All other ways have failed.
Either meditation or suicide: these are the only alternatives left for human beings. Within these next twenty-five years, the last part of this century, either man has to become meditative, and out of meditation loving, or man has to commit universal suicide.

The second question

Question 2
I AM A PSYCHOANALYST, BUT LISTENING TO THE PATIENTS DAY IN, DAY OUT, IS DRIVING ME CRAZY. WHAT SHOULD I DO?

IT'S NATURAL. Psychoanalysts commit suicide more than any other profession. The proportion is almost double. And psychoanalysts go mad more than any other profession -- again the proportion is double. And the reason is that the psychoanalyst is not trained in meditation at all.

He is a so-called normal human being, as others are. And when he starts psychoanalyzing people he has to encounter not only the craziness of the other, the nonsense of the other, but the same nonsense in himself. The other provokes it, the presence of the other. And the rubbish that he pours out, the psychoanalyst has to listen to it. That whole nonsense goes into him, provokes his own nonsense, creates much fear in him, starts driving him crazy.
There is an ancient story:

A great king in Egypt went mad. All kinds of treatment were done, but everything failed. Physicians came from faraway places, but the king was slipping downhill more and more. Then somebody suggested, "Forget about physicians and doctors -- we should ask the advice of some sage." So they went in search, found an ancient sage in a cave and asked him what to do.
The sage said, "Just tell me a few things about the king -- about his hobbies, the way he lives, the things that he eats...." And they told him. The sage said, "Now it is enough. This will do."
They had told him that the king was a great lover of chess, so the sage said, "You find the greatest chess-player in the country and pay him whatsoever he asks, but he has to play chess with the mad king. And come after one year."
The greatest chess-player was found. He was not very willing to play chess with a madman -- chess in itself is very madden-ing, and then to play with a madman.... He asked too much money -- he was hoping that that much money would not be given -- but the people from the king

immediately agreed, so there was no way to escape. The chess-player HAD to play chess with the mad king.
After one year, the same people went back to the cave. The sage asked, "How are things?"
They said, "You did a miracle! The king is perfectly sane now. "
The sage said, "That's okay. Anything else?"
They said, "Yes, there is one thing more: the chess-player has gone mad!"

It is bound to happen -- unless the psychoanalyst is rooted in deep meditation. That's where psychoanalysis is missing something very important, absolutely important. Psychoanalysis should be based in deep meditation. Every psychoanalyst, before he is certified, should go through long meditations, because the meditation will make you able to listen rightly. The meditation will help you to be so silent and quiet and cool and collected that you can listen to the madman and you can be helpful to him, yet he will not be able to disturb you. Otherwise, this is bound to happen. And the only way, experience, psychoanalysts know is...
I have heard:

A young man, a young psychoanalyst, asked one old colleague, "You always look so happy, so cheerful. The whole day's work, and such ugly work... I start getting tired with the second patient, and by the evening I am dead tired. But you never look tired. It is a nightmare to listen to others' nightmares continuously."
The old man laughed and he said, "Who listens?"

This seems to be the only protection if you don't know how to meditate. Then the psychoanalyst only pretends that he is listening.
Freud was very diplomatic about it. He managed the whole thing in such a way that the patient used to lie on the couch, and Freud would sit at the back so the patient could not see him -- whether he was listening or not, had fallen asleep, or was dreaming or doing something else. The patient was Lying down and going through gibberish called 'free association'.
In fact, Freud was very much afraid of looking into people's eyes; he was very phobic about it. He himself was a very ill person. He himself was not aware of anything like meditation or prayer; he had known nothing of deep communion with existence. He was constantly afraid -- he was afraid to come close to the patient. He didn't allow any intimacy between the therapist and the patient, no intimacy. Everything had to be just a professional relationship -- which is not a relationship at all.
But now Freudian barriers are slowly slowly breaking. Psychoanalysts are becoming more and more courageous; they are facing the patient, encountering the patient, looking into his eyes... and that is dangerous. Unless you start getting a deep-rootedness, a deep centering in your being, this is going to be dangerous. Looking into the eyes of a madman may be together but they cannot become one. But if you pour water into water, it becomes one.
At this highest peak where all the seven centers meet, persons disappear, only energies remain, a play of energy, a play of consciousness. And the joy is constant, it is orgasmic. It is a spiritual communion. No meditation is

needed for such a couple -- because for such a couple love is meditation enough. It is a mystic phenomenon, it is transcendental. But it is very rare. Amongst millions and millions of people, once it will happen. It will be almost a chance meeting.

Below it, there is another meeting: six centers meeting. That too is rare. If the first is one percent, the second is only two percent. It is union, not unity. It is not a cosmic, mystical union, but still something very close to it -- an aesthetic union, an artistic phenomenon, a poetic experience.

The first can be understood only by those who have known samadhi, satori. The second can be understood by poets, painters, dancers, musicians.

The third, lower than that, is the meeting of five centers. It is three percent possible. It is not even a union; it is duality. Two persons remain two, but still there is great harmony. The two function in harmony -- as if two musical instruments are playing in harmony. The two remain two. There is no union, there is no unity. They are separate. This is what Kahlil Gibran has described: "Lovers should be like two pillars of a temple supporting the same roof, yet apart and separate." This is a little lower than the aesthetic, artistic, musical experience. It is a moral experience -- chaste, still beautiful.

The fourth is four centers meeting. It has a four percent possibility. Duality. Harmony has disappeared but there is great understanding still -- great understanding about each... for example, Carl Gustav Jung, was so much afraid of death that if you talked about death, just talked about death, he would almost go into a tantrum. He wanted to see

the mummies of old Egyptian kings and queens. Remember always: whenever you are afraid of something, you are also attracted towards it. Fear and attraction are two aspects of the same coin. But whenever he arranged, he planned, to go for a visit to Egypt, he would fall ill.

It happened SO many times that he simply became aware that he must be creating the illness. And the moment he cancelled the trip, the illness would disappear. The last time, he even WENT to the airport, but just at the airport he started vomiting, had to cancel the trip. And then he had to drop the whole idea forever.

Freud was very much afraid -- he was even afraid of psychoanalysis. It is said that once he was travelling together with Carl Gustav Jung. Having nothing to do, Jung started psychoanalyzing Freud. Then there came a point when Jung was very close to touching the root neurosis of Freud, and Freud said, "Just stop -- no more talking about it!" He became so frightened; Jung said, "What is the matter with you? Can't you expose yourself?"

And Freud said, "No, I cannot expose more than this. If I expose more, I will lose all of my authority."

For a moment Jung was silent, and then he said, "You have lost it already. If you are so much afraid of being psychoanalyzed yourself, what kind of psychoanalyst are you?" And he was the father of psychoanalysis. He himself was never psychoanalyzed; he never allowed anybody to come that close. He was afraid really that if he came to know about his own unconscious he might never be the same man again.

That's why we go on avoiding. But a psychoanalyst cannot avoid; hence your problem. You will have to learn to be so

silent that rather than the neurotic assertions of the patient affecting you, your silence starts affecting the patient. You have to be more potential, you have to be more full of love and grace. And in fact, if you are full of love, that is therapy. that is healing. Love is a healing force.

The psychotherapist, the psychoanalyst, or other kinds of therapists of other persuasions -- existential therapists, or the people who follow Assagioli, psychosynthesis, or the people who follow group therapies -- all the people who are involved in some way or other with the patient have to learn many things. Psychoanalysis is still in its very early childhood; it has to learn many things.

And the East can supply many things to the West, because the East has pondered over the mysteries of the mind for thousands of years. What Freud started in the West is a very ancient understanding in the East. From the very very ancient days of the Vedas we have been encountering the inner reality, we have been exploring the interiority of man, and some basic truths we have learnt.

One: that if you want to help the other you have to be in a higher state of consciousness, otherwise you will not be able to help the other. People who belong to the same level of consciousness cannot be of much help. And the danger is that rather than helping the other, the other may affect you so much, may disturb you so much, that you will lose your own balance. That is the difference between a guru and a psychotherapist.

A psychotherapist exists on the same level of consciousness as the patient; the guru, the Master, exists on a higher plane. He can pull you up from the mess you are drowning in. But he HAS to be on a higher plane, otherwise there is

every possibility you may pull him into the same mess you are drowning in.
Once it happened:

I was sitting by the side of a river; a man started drowning. The moment I saw, I ran, but before I could reach and before I could jump into the river, another man jumped. And the man who jumped had forgotten completely that he knew nothing of swimming. Just seeing some man drowning, he forgot completely that he was not a swimmer. So I had to save two persons!
I told the man, "You created more trouble rather than being a help. I had to save you first!"
He said, "I completely forgot."

You ask me: I AM A PSYCHOANALYST, BUT LISTENING TO THE PATIENTS DAY IN, DAY OUT, IS DRIVING ME CRAZY.

DO YOU KNOW HOW TO SWIM? Otherwise, instead of one man being in trouble, there will be two men in trouble. You will have to learn to be so utterly quiet, so still, that your silence creates a milieu around you. That the moment the patient enters your silence, HE starts falling into a silence himself.
That is real therapy -- and that is the meaning of the Eastern word 'satsang': communion with the Master. Just sitting by the side of the Master, things start happening. Nothing has to be said; just being in touch with a higher consciousness, your consciousness starts taking the challenge, starts rising to the occasion. Something is triggered in you.

The modern psychotherapist himself is ill. He is a professional; he knows all about illnesses, all about cures, but his consciousness belongs to the same realm as the patient's consciousness. He is not a Master. In fact, the ancient meaning of the word 'patient' is not really an ill person but a student. It comes from 'patience'.

Patience is required to learn. The patient, particularly the mental patient, has really to be a student. He has to learn the ways of being whole. He does not know how to live a whole life -- that is his illness. But how can you teach him if you are not living a whole life yourself? You have to be a Master, ONLY then will the patient be transformed into a student.

And then there are three stages of studentship. The first is the student, the second is the disciple, the third is the devotee.

The student learns only intellectually, he relates only on the plane of intellect -- but that is the beginning. If he can relate with you intellectually, he will start feeling a trust in you. Then he can relate emotionally; that will make him a disciple. And when he can relate emotionally, then only will communion start happening.

The first is communication. When he is a student, he thinks of you as a teacher. When he becomes a disciple, he thinks of you as a Master. Now communion has started happening; now on the emotional level a relationship arises, a kind of love.

And Freud was very much afraid of this kind of love arising between the therapist and the patient. He was so much afraid of it that he would not allow any intimacy; the relationship had to be utterly formal. The therapist had to

keep himself very aloof, detached, far away. He had NOT to function as a human being; he had to function only as an expert. He had not to expose himself.

Then you will not be able to help much -- only on the intellectual plane you may settle a few things; a few misunderstandings may be removed. But the real problem is emotional -- information is not needed -- the real problem is somewhere in the feelings. The patient needs a new way to feel, a new way to see, a new way to perceive. And that can happen only when the therapist allows himself to relate emotionally.

That is possible only if you are on such a high plane that you can relate emotionally and yet not get disturbed; otherwise your disturbance will disturb the patients rather than helping.

And the third and the highest state is that of a devotee. In that state the Master and the disciple are no more separate: union happens -- not only communion but union, a kind of unity. That has been our way in the East. The seeker comes as a student, falls in love with the Master, becomes a disciple; and one day the love has matured, the Master and the disciple have met, really met. In that meeting, the devotee is born.

Then the Master is no more a human being: the Master is thought to be a God. That's why we have called Buddha 'Bhagwan'. It is not in the Christian sense of the word 'God'. It is in the sense that the devotee has come to a point where he can see that his Master only lives in the body but is not the body. Now he can see the transcendental energy of the Master. The Master represents God on the earth. The

Master is a penetration of the beyond, of the unknown, into the known.
Psychotherapy will have to move on these lines. Unless psychotherapy becomes religion, this problem will remain.

Dick felt that he needed help with his problems and decided to go to a psychoanalyst. On the first appointment, the analyst told him to lie down on the couch and talk about whatever was bothering him. After a short while, the analyst told him he should go on talking and the tape-recorder would take it all down.
The analyst returned towards the end of the session and another appointment was made upon which the same scene was repeated. On the third session when the analyst departed, Dick, out of curiosity, looked out of the window and saw the analyst walking into the bar across the road.
At the next session, Dick appeared with a cassette and handed it to the analyst and said, "I recorded my session at home, and now we can both go and have a drink."

The psychoanalyst has not only to be a professional person: he has to learn psychoanalysis not as a profession but as a vocation. It has to be his love, his creativity, his prayer. It has to be his offering to God, only then will he not be driven crazy by his patients. Otherwise, it is bound to happen, it is natural.
But remember one fundamental law: just as illnesses are infectious, so is health. If you live with ill people too long, you will become ill. Unless you have such health, such wholeness such integrity, that it is beyond all infections, that you are immune to infections, then only will you be

able to help, and you will be able not to be disturbed by the patients.
This is possible. This is what we are trying to do here. My effort here is to transform therapists into Masters. Less than that won't do.

The third question

Question 3
OSHO, THOUSANDS OF PEOPLE ENTER INTO YOUR THERAPY GROUPS TO TRANSCEND THEIR LIMITATIONS AND BREAK THROUGH EMOTIONAL BARRIERS. WHAT GUARANTEE IS THERE THAT THEY WILL NOT SUFFER PSYCHOLOGICAL DAMAGE?

Subhuti,

WHAT MORE PSYCHOLOGICAL DAMAGE CAN YOU SUFFER? You have suffered it already. That work has already been done. You cannot be more ill than you are; you cannot fall more than you have fallen -- the society has done it already. We cannot damage you; it is impossible now.
The damage has been done.
What we are trying to do here is to undo it. You have been conditioned -- as a Hindu, as a Mohammedan, as a Jaina, as a Buddhist -- this is the damage. You have been conditioned as an Indian, as a German, as an Italian -- this is the damage. You have been forced to believe in things; you have been given all kinds of prejudices, superstitions.

You have already been made schizophrenic; you have been cut into fragments. You have already been given the fever of ambition. You have been told that life is competition, conflict, violence, that the only joy in life is success, that the only bliss in life is to have as much money as you can have, that you will be fulfilled only if you become a president of a country or a prime minister. What more damage...? All this is bullshit. And you are full of it -- just look into yourself and you will see.

Each child is born as a pure mirror, with no conditionings, TABULA RASA, clean, like a sky without clouds, a mirror without dust. But we jump upon him -- all the vested interests jump upon him. The priest immediately comes in to baptize the child. We cannot allow the child to grow as he is; we cannot give him freedom. We start manipulating him, distorting him. We start giving him ideas -- which are UTTERLY neurotic. And he is so helpless that he accepts them, he has to accept them.

By the time he becomes a little aware, the damage will have been done so totally that he will not even be able to imagine how he can get out of it. By that time he will have become so identified with it that he will think, "This is what I am." If somebody asks you, "Who are you?" what is the answer? Ask yourself "Who am I?" and what is the answer? And whatsoever answer comes will be the damage: "I am a Hindu, I am a Mohammedan, I am an Indian, I am a brahmin, I am a communist, I am this, I am that...." You have been told all those things!

You are nothing of all those things. You are simply a pure witness, a consciousness, and nothing else. You come into the world as pure consciousness, but people start throwing

rubbish, much rubbish, in you, and soon consciousness is lost and you become the content. That is the fall, the original sin: the change of the gestalt from consciousness to content.
What we are doing here is reversing the process: changing the gestalt from content to consciousness. That's my whole work. That's what sannyas is all about. How can this damage?

Snow White went to the doctor. "Doctor," she said, "could you examine me and tell me if I am still a virgin?"
So she lay on the couch and the good doctor examined her. When he had finished, she said again, "Well, doctor, am I still a virgin?"
"Well," replied the doctor, "it is very strange: you are technically still VIRGO INTACTO, but I can just detect seven small dents in it."

Only technically are you human beings -- only technically -- otherwise there are seven million dents. Your parents, your so-called society, your politicians, your priests, they have done a great job of messing you up.
Here, Subhuti, no psychological damage is possible, because we are not conditioning people -- we are simply unconditioning them. We are not even reconditioning them; we are simply unconditioning them. We are trying to help them to be utterly nude, psychologically nude. We are not giving them any ideology; we are taking away all the ideologies. We are trying to help them to be without any ideology -- to live without any idea of how to live. To live! totally, but with no idea of how life should be lived.

I am not giving you a philosophy of life -- I am taking all philosophies of life from you. And then pure life asserts itself. I am not giving you a goal that you have to achieve; I am taking away all the goals so that you need not think of the future, so that you can live in the present. I am NOT giving you any concept of perfection; I am not telling you that you have to be perfect -- I am declaring that you ARE perfect. Everybody is born perfect. Imperfection is a learned thing.

God is perfect, and out of God imperfection is not possible. We come perfect, we come with the signature of God. Out of perfection perfection comes. And then we are manipulated, pushed, pulled by human beings who have been pushed, pulled, manipulated by other human beings. And immediately our open sky starts closing, our windows, our doors are closed -- we are no more available to existence. We become windowless.

And that is our misery.

The perfectionist is a neurotic. Anybody who wants to be perfect in any way will become neurotic. Neurosis is based in the idea of perfection -- because you can never be perfect. Why can you never be perfect? Because you already are it, so how can you ever be? If you start searching for something that you already have, you will never find it. If you are looking for your specs and the specs are on your nose, and you are looking through those same specs and searching, you will never find them, there is no possibility.

Perfection is our nature. That is my fundamental declaration to you: perfect we are. So we need not be in search of perfection. What I teach is: live your perfection as

you are. How can I damage you? Ideals damage. Goals damage. The very philosophy of perfection damages. I am taking away ALL those things from you.
I am teaching you to live simply. To live with an idea is a very complicated living, it is cunning. To live simply, just like trees and birds....
Somebody asked Jesus, "How should we live?"
And he looked in the eyes of the man and said, "Don't ask me -- go and ask the trees, flowers, fish, fowl."
What does he mean by this? He is saying: Look around! The rose is a rose, and the lotus is a lotus, and the peacock is a peacock, and the dove is a dove. The peacock is not trying to become the lion, and the lion is not trying to become an elephant, and the rose is not trying to become a lotus, and the lotus is not trying to become a rose... otherwise all would have been on the psychoanalyst's couch. Nobody is trying to become anybody else -- and that's where our misery lies. You are trying to become somebody else.
Somebody is trying to become a Buddha, somebody is trying to become a Christ... now you will never be yourself. You will always remain in misery, in hell.
Be just yourself, in your pure ordinariness. Don't try to become extraordinary. Just be a radiant ordinariness, and you will find extraordinary happenings happening. You will find your ordinariness transforming itself into such euphoria, into such ecstasy.
You are not to become extraordinary -- you are! You are not to become worthy -- you are! You are not to become a saint... the whole existence is full of God. It is ALL godliness!

You have just to live naturally, spontaneously, consciously, moment-to-moment, without sacrificing the present for the future, without sacrificing today for tomorrow -- because the tomorrow never comes.
And that is what has been damaging you -- the tomorrow, the future, the idea that you have to be like Jesus or like Buddha. You cannot be! because God never repeats. He creates only unique individuals. He does not produce carbon copies; he produces only originals.
Thousands of years have passed, we have not seen another Krishna, another Buddha, another Christ -- why? God never repeats. He is a REAL creator, he is creativity. It will be ugly to repeat. That will mean he has become exhausted. God is inexhaustible creativity. And he has created you -- he has shown such respect towards you, he has loved you. In creating you he has already loved you. Love yourself! The idea of becoming somebody else is based in self-hatred, in self-condemnation.
Subhuti, this may be the only place on the earth where you cannot suffer any psychological damage.

The fourth question

Question 4
OSHO, I HAVE BEEN HERE FOR A MONTH AND NOW I HAVE COME TO THE END OF MY STAY HERE. I FEEL I HAVE MUCH TO THANK YOU FOR AND I DON'T WANT TO SLINK AWAY WITHOUT SAYING GOODBYE AND WITHOUT ASKING AT LEAST FOR YOUR BLESSING.

MY EXPERIENCE OF YOU AND YOUR TEACHINGS SEEMS TO HAVE CRYSTALLIZED FOR ME INTO A BASIC PARADOX: WHEN YOU TALK ABOUT LOVE AND PASSION AND INTENSITY OF LIVING AND AUTHENTICITY, I FEEL A WARM GLOW OF RECOGNITION INSIDE -- I FEEL THAT IS TRUTH AS I HAVE SOMETIMES GLIMPSED IT AT MY PEAKS. BUT WHEN YOU TALK OF DETACHMENT, ALOOFNESS, WATCHING, I FEEL COLD FEAR AND DEADNESS INSIDE. I CANNOT GRASP THIS PARADOX. HOW CAN I FALL IN LOVE AND REMAIN ALOOF? HOW CAN I LOSE MYSELF IN A BEAUTIFUL VIEW AND REMAIN DETACHED? IF IT COMES TO THAT, HOW COULD I LOVE YOU AND REMAIN ALOOF?
I RECOGNIZE THAT WHAT YOU SAY ABOUT OSCILLATING HELPLESSLY BETWEEN HEAVEN AND HELL, ECSTASY AND DESPAIR, IS TRUE OF MY LIFE. I SEE THAT THIS HELPLESSNESS IS UNSATISFACTORY AND PAINFUL. BUT IF THE ALTERNATIVE IS A COLD, DETACHED ALOOFNESS, THEN I FEEL I WOULD RATHER KEEP MY HEAVEN AND HELL, MY JOY AND MY SORROW, AND FORGET ALL ABOUT ENLIGHTENMENT.

Richard Mitchley,

THE MOST IMPORTANT THING TO UNDERSTAND IN LIFE IS that life IS a paradox; life exists through being paradoxical. Life is NOT logical: it is paradoxical. It exists

between birth and death, it exists between night and day, it exists between hate and love, it exists between man and woman. It exists between the positive electricity and the negative electricity, it exists between yin and yang, between Shiva and Shakti.

Just look around, look in, look out, and you will find the paradox everywhere.

If life was logical, then there would have been no paradox. But life is not logical and cannot be logical. Just think of a world where only love exists and no hate -- then love will not be possible; it will disappear with hate. Think of a world where only darkness exists and no light, or light exists and no darkness... it is impossible. Where only birth exists and no death -- it would have been very logical, but it would have been very boring too.

Life is dialectical, not logical. It is a movement between polarities. Those polarities are not really opposite, although they look opposite -- they are complementaries also. Hate and love are not two things; in fact it is one thing: lovehate; it is one thing: birthdeath; it is one thing: daynight; it is one thing: manwoman. It is like the peaks of the Himalayas and the valleys: the peaks cannot exist without the valleys, and the valleys cannot exist without the peaks -- they are both together.

And this paradox will be found on every plane, everywhere.

Now, you say: I WOULD RATHER KEEP MY HEAVEN AND HELL, MY JOY AND MY SORROW, AND FORGET ALL ABOUT ENLIGHTENMENT, IF THE

ALTERNATIVE IS A COLD, DETACHED ALOOFNESS.

I am not telling you that you have to choose a cold, detached life. I am telling you: passionate love and cool aloofness is the paradox. The same paradox that exists between birth and death, love and hate -- it is the same paradox. Only the passionately involved man knows what cool aloofness is. You will be surprised, because you have been told just the opposite up to now.

You have been told that Buddha is cool, detached, far away, that the worldly man is passionate and the saintly is dispassionate, that the worldly man lives a hot life and the monk moves into a monastery and lives a cold life. That has been so up to now -- but both have remained lopsided. The worldly man knows only one part of the polarity. That is HIS misery. He knows only heat; he does not know the soothing coolness of being a Buddha. And the monk knows only coldness and he does not know the euphoria, the ecstasy, the excitement, the tremendous celebration, of being in hot passion.

There is Zorba the Greek who knows what hot passion is, and there is our idea of the Buddha -- I call it 'OUR idea of the Buddha' -- who knows only cool silence. We have divided the polarity, and because of this division the worldly man is not rich -- because he is only half. And because of this, the religious man is not whole either, and without being whole he can never be holy, he knows only the other polarity. Both are miserable.

Go into the marketplace and see, and go into a monastery and see. You will find in the monastery immense misery,

dullness, deadness, and you will see in the eyes of your monks stupidity and nothing else, because when you live on one pole you lose sharpness, you lose variety, you lose richness.

My way of looking at things is: there is no need to choose. Remain choiceless and you will see the play of polarities. Both are your poles, both have to be lived. Yes, you have to be as deeply, intensely, authentically passionate as you have to become cool, silent, quiet. You have to love and you have to meditate. Meditation and love should not be divided; they should be like the valley and the peak -- together.

The peak has beauties, the sunlit peak and the virgin snow, and in the morning it is all gold, and in the full moon it is all silver, and the purity of the air, and the closeness of the stars -- you can almost whisper to them. But the valley is also beautiful -- the darkness and its velvety texture, darkness and its infinity, darkness and its mystery, and the shade of the trees, and the sound of running water. Both are beautiful.

I teach you not to choose but to accept both, and both will help each other to become more and more sharp. On one side is Zorba the Greek, on the other side is Gautam the Buddha -- I teach you Zorba the Buddha. That's why Zorbas are against me, because they cannot think of the Buddha. Communists, materialists, are against me because they ask why I bring God in. And the so-called religious shankaracharyas and the popes, they are against me because they ask how I manage to bring love into the life of a religious man, how I dare to bring the body and its joys. Both are angry with me, because I say the path is from sex

to superconsciousness. One would like that I should stop at sex; the other would like that I should not talk about sex -- only about superconsciousness. But I accept life in its whole spectrum. I accept life in its totality. You can accept only when you accept in totality; if you reject something that means you are trying to be wiser than God himself. He has not rejected it. Your mahatmas are trying to be wiser than God himself.

Life exists in polar opposites and exists beautifully.

If you love, you will be surprised that soon a great desire to be alone arises -- out of love. Each lover feels it. And if you have not felt it then you have not loved, then your love is very lukewarm; it has not been really passionate. If it has been passionate, a great desire will arise to be alone to have one's own space, to move inwards, to fall in, to disappear in -- because love, when too passionate, tires, exhausts, empties you. And it is beautiful to empty yourself, but then you start feeling that you need nourishment. And from where will you get nourishment? You simply move inwards, you escape in, you close your eyes to the world, you simply forget all about others.... In those moments of inwardness energies accumulate, you are again feeling full and then too full, and out of that too-fullness, overflowing arises and you have to seek and search for somebody who is ready to share your energy, who is ready to share your song, who is ready to dance with you.

Out of aloneness, a great desire arises to be together. This is the rhythm.

I am not telling you to become cold, I am not telling you to choose aloofness and a detached life. I am telling you these are two parts. If you want to live your life in its multi-

dimensionality -- as matter, as spirit, as body, as soul, as love, as meditation, as outward exploration and inward journey -- if you want to live life in its totality -- the ingoing breath and the outgoing breath -- you need not choose. If you choose you will die.
That's why in the marketplace you will find people who are dead, and in the monasteries people who are dead. Because a few have chosen only to exhale, and a few have chosen only to inhale. The breath needs both; the breath becomes a perfect circle when you exhale deeply and out of that exhalation comes a deep inhalation; and when you inhale deeply, out of that inhalation comes a deep exhalation. And remember: if your exhalation is not deep, your inhalation cannot be deep. If your inhalation is poor, your exhalation will be poor. They keep balancing each other. The deeper you go out, the deeper you will go in -- and vice versa. I teach this unity.

Mitchley, you need not be worried. But you became worried because you thought that sometimes I am teaching love, and that feels good to you.... But let me tell you, let me be frank with you: you have not really known love yet. If you had known love, you would have understood the other pole also. By your own experience you would have understood that love creates a great need to be alone, and aloneness creates a great need to be together.
This is a truth which has to be taught to everybody. Lovers don't know it so they feel guilty if they want to be alone. And if one wants to be alone, the other feels rejected. This is an utter misunderstanding. If the husband says, "Leave me alone tonight," the wife feels rejected, she feels angry.

It seems as if she is no more needed. That is not the case -- they are misunderstanding the whole thing. And if one day the wife says, "Leave me alone," the husband is hurt very much; his male ego is hurt very much.
The moment you say to your lover or beloved, "I want to be alone for a few days, I would like to go to the mountains for a a few weeks, alone," the other cannot understand, because they have never been told the fundamental fact that love creates the desire to be alone. And if you don't go into aloneness, your love will become flat; slowly slowly, it will be only a phony thing, it will lose all authenticity.
Accept life in its totality. To be in hot passion is good, and to be in cool compassion is also good. And let them both be your wings; don't cut one wing, otherwise you will never be able to go on that eternal flight -- the flight from the alone to the alone. That's what Plotinus has called it -- the flight of the individual to the universal soul. You will need both the wings.
I teach you love, I teach you meditation -- and I teach you a tremendous synthesis of both. And it is not that you HAVE to create the synthesis: the synthesis is natural; you have only not to disrupt it. Watch your own experiences, and whatsoever I am saying will be proved valid, because I am not talking ideology here, I am simply talking about facts.

A much-decorated Russian hero returned from duty on the Finnish front where he had performed valorous service. He had been up in the mountains for months on end in the dead of winter. This was his first furlough in a full year.
A reporter came to see him. With a twinkle in his eye, the reporter asked, "Tell me, Captain Ivan Petrovich, what was

the SECOND thing you did after being away from your wife for a full year?"
Ivan answered without hesitation, "The SECOND thing? Why, the second thing I did was take off my skis."

If you have been too long in the mountains, how can you take your skis off first?

A ship was coming into harbour after six months at sea. The women of the town had all come down to the quayside to welcome their returning husbands. One woman was waving to her husband perched forward in the bows of the ship and shouting to him, "E.F! E.F!"
He was shouting, "F.F! F.F!"
"E.F! E.F!"
"F.F! F.F!"
A bystander turned to the woman and asked, "What is all this E.F. F.F. business?"
She replied, "I am saying we should eat first."
Philosophia Perennis, Vol 2

Chapter #9

Chapter title: There's No God Till You've Met Him
8 January 1979 am in Buddha Hall

The first question

Question 1
OSHO, IS NO-MIND THE ULTIMATE PRAYER?

Prabuddha,

PRAYER IS NOT SOMETHING THAT CAN BE DONE. Prayer is not something that can be thought either. Prayer is a state of silent being, of utter silence. One simply is... then one is in prayer. If you do prayer, you miss the whole point. Doing remains on the circumference; doing cannot enter to the center of your being.

If you are saying your prayer, you again miss -- because in saying it you are thinking of yourself as separate from God, you are relating to God as if he is separate from you. And that is the basic illusion: God is not separate from you. Hence, prayer cannot be a dialogue between I and thou. I is thou -- there is no possibility of any dialogue. The moment you say your prayer, you have accepted a hypothesis which is basically wrong -- that God is there, far away from you, separate. You have reduced God to an object. And God is your very subjectivity, he is your very center.

The Upanishads say, "TAT-TVAM-ASI: thou art that."

The only way to be in prayer is to be in utter silence. In that silence there is an overflowing of gratitude, but it is not verbalized. There is a tremendous thankfulness, but it is not said, it is not spoken. There is great love, but it is a pure presence.

Yes, Prabuddha, no-mind is the ultimate prayer. And it is the state of no-mind where prayer and meditation meet. Meditation takes you to the no-mind, prayer takes you to the no-mind. No-mind is the peak where the path of the mind and the path of the heart meet, where Zen and Sufism are one.

The path of Zen starts by dropping thoughts, becoming more and more alert to the thought process -- becoming so aware that in that awareness, in that heat of awareness, thoughts start evaporating and you are left in your total nudity and aloneness. That is the path of meditation; it works through the mind. It is against mind, it transcends mind, but the path goes through the mind.

The path of the lover, the devotee, the Sufi, goes directly through the heart. It simply leaves the mind aside; it doesn't work on the mind at all, it works on the feelings. Feelings are silent, non-verbal -- you cannot communicate, you can only commune.

In Zen, thoughts are reduced. And as thoughts are reduced, your energy is released to become no-mind. In Sufism, feelings are strengthened, you pour your energy into feelings. As feelings gain more and more strength, thoughts disappear of their own accord.

But from both the ways you reach the shrine of no-mind. It is the ultimate in prayer and it is the ultimate in meditation. That is where the Sufi is a Zenist, and a Zen follower is a Sufi where Buddha and Bahauddin meet, where all the religions enter into the ocean of oneness.

Religions are like rivers: no-mind is the ocean. Come from anywhere, come from any direction, follow any path -- but the day you come to the state of no-mind is the day of rejoicing. You have arrived home.

The second question

Question 2

OSHO, SINCE I HAVE BEEN HERE I COULD NOT STOP THINKING THAT ALL THESE SANNYASINS ARE WITH YOU BECAUSE THEY CANNOT STAND ON THEIR OWN FEET. THEY NEED AN OMNIPOTENT FATHER WHO MAKES ALL THE DECISIONS FOR THEM. THEN TODAY I FELT A VERY STRONG SADNESS AND JOY WHEN I LISTENED TO YOU. WHAT IS GOING TO HAPPEN? I AM AFRAID TO BECOME DEPENDENT ON YOU.

Margret,

THE IDEA OF BECOMING DEPENDENT, the desire to become dependent, AND the idea and the fear of becoming dependent, are the same; they are not different. If you are afraid of becoming dependent, that simply shows you are not yet independent.

The fear is a negative state. And the desire to become dependent, to find an omnipotent father, somebody to lean upon, is a positive desire. Both are the same; the positive and the negative make the whole.

There are people who cannot stand on their own. They are not strong people, they have not yet attained their individuality. And there are people who are always afraid they may become dependent; they are not strong people either -- they are also weak. Their fear shows their weakness.

The really independent person is capable of surrendering. The REALLY strong person is capable of falling in love -- because he knows that his individuality is intact, that there is no way he can ever lose it.

Margret, your fear shows that you don't have your individuality yet -- hence the fear. Otherwise, why should one be afraid? Remember, the individuality is your inner core: it cannot be taken away, nobody can take it away -- not even God. It is your essential being: it cannot be taken away from you. And whatsoever can be taken away from you is not your essential being. One is very willing to give it, because it is burdensome; he wants to give that burden to somebody so that he can be relieved of responsibility. The other is very much afraid to give it.

Why is the other very much afraid to give it? The other is also feeling it as a burden, would like to give it -- but there is great fear because of the idea that "This is me. If it is gone, I am gone."

To be with a Master is to learn the secret that surrender brings you individuality. That is the paradox to be learnt, and that is a great liberation once you have learnt it.

Margret, have you ever been in love or not? If you have loved a person you will know: love will make you more alone than anything else in the world. Love will make you so utterly alone that you will be surprised -- because you think in love you dissolve yourself. Certainly, all that is non-essential dissolves. But because the non-essential dissolves, the essential comes very clear and loud. And your aloneness is your essential being.

Lovers become individuals -- only lovers become individuals. And to fall in love with a Master is the ultimate in love. The relationship between a disciple and a Master is a love relationship. It is eros at the very peak. It is the highest form of love, the purest form of love. All other loves have certain other motives in them; they are

motivated. And because they have certain motives in them, they are not pure. They are impure, polluted. There is some desire lurking, hence they remain crawling on the earth.
To fall in love with a Buddha, with a Christ, is to start flying into the sky. The disciples soar upwards, they enter into the world of the second law, the law of power, the law of grace. They are freed from the law of necessity, cause and effect. They are freed from gravitation; they start levitating in a metaphoric way, in a symbolic way. Their life enters into a totally new territory.
But if the fear is there, that simply means you have never tasted love yet. And because you are afraid, whatsoever you think about others is going to be wrong. Out of fear you cannot see; fear clouds the eyes, perception, clarity.
And there are only two ways: life can either be lived as eros, love, or as phobos, fear. And those who live life as phobos are unfortunate, because they will never know what life is. Only those who live life as eros will be able to know the innermost mysteries of existence. But eros demands surrender. In phobos no surrender is demanded.
Margret, you are not yet an individual -- otherwise you would have seen a totally different quality in my sannyasins. My sannyasins are not dependent on me, not at all. Certainly they are learning, certainly they are imbibing me, but they are not dependent at all. In fact, they love me because I am making them more and more independent. Their love goes on growing as they become independent, as they are freed from all kinds of conditioning. As I go on throwing them upon themselves, their love becomes deeper and deeper, their gratitude becomes deeper and deeper.

You can never be grateful to a person who makes you dependent -- you will hate the person. That's why children hate their parents. I am not a father figure. At the most I am just a friend. From your side, in the beginning, you may be in search of a father figure. And if you fall into my trap, sooner or later you will recognize that you have misunderstood the whole thing -- but now it is too late.

I am not a father figure at all! I am here to destroy all kinds of slavery. And it is true that nobody likes slavery -- even if you are forced into paradise, you will hate it. Just the idea of being forced is enough to create hatred.

It is not accidental that Friedrich Nietzsche declared that "God is dead and man is free." It was bound to happen -- if Nietzsche had not declared it, somebody else would have declared it. After all, enough is enough. Twenty centuries of Christian conditioning created Friedrich Nietzsche; he is the outcome of Christianity. Twenty centuries of dependence on God and humanity accumulated so much hatred for God -- it was bound to happen, it is very logical. It could have been predicted that man could not tolerate God any more. One has to be free.

Nietzsche simply declared what was in the unconscious of millions of people. He became the voice of this century. Nobody else represents this century as truly as Friedrich Nietzsche. He declared. "God is dead." And immediately the second declaration is, "Now man is free." That means God was a slavery, was a burden. God was crushing humanity, God was not allowing man to be himself. He had to die.

There is a beautiful parable in Nietzsche's great work, THUS SPAKE ZARATHUSTRA:

A madman comes into the marketplace, starts looking here and there and searching with a lamp in the full light of the day. And people start laughing and they ask, "What are you searching for? Are you mad or something? Why are you carrying a lit lamp in the daylight?"
And he said, "I am searching for God. Have you seen him? Has anybody seen him anywhere?"
And people started laughing more. And the crowd started ridiculing the madman, and somebody asked, "Is he a small child who has got lost? Who is this God? What do you mean by God?" And the crowd was laughing hilariously. And the madman then threw the lamp on the ground. For a moment there was silence, and then he said, "It seems you have not yet heard the news. God is dead! And one more thing: it is we who have murdered him. But it seems the news has not yet reached you -- it takes time."

It is a tremendously significant, meaningful parable. Man has murdered God in the unconscious, and the news has not yet reached the conscious. Maybe the conscious is repressing the news, maybe the conscious is feeling guilty. Even when you rebel against your parents, you go far away from your parents, a deep guilt goes on lurking in your heart. And through that guilt your parents go on remaining great influences on you -- maybe in a negative way. Maybe your mother used to say, "Cleanliness is next to God" -- and now you are living AS dirtily as possible, and you have to live this way because you are rebelling against your mother. But this is not rebellion, this is simply reaction. Your mother is still immensely powerful over you; she is

still deciding your lifestyle. Your dirtiness, your lousiness... she is still in control.

If you remain clean and you believe in your mother's idea then she dominates you positively. If you go against her and start remaining unclean, again your mother is dominating you, in a negative way. And you can find a thousand and one reasons for it, but those will not be really reasons -- they will only be rationalizations.

You can say, "Using soap hurts the skin. Using soap is unnatural -- no animal uses it, and I am a natural being. Cleaning your teeth is not right because no animal does it. Too much cleaning of the teeth, and the toothpaste and the toothbrush, destroy the teeth."

You can find rationalizations -- but if you look deep down in the unconscious, you will simply see it is your mother still telling you, "Clean your teeth! And unless you clean your teeth you will not be given your breakfast." And you are crying and cleaning your teeth.

That scene is still there somewhere in your unconscious. You may have become very educated, sophisticated, and you may talk great philosophy -- but that is all rubbish. If you look deep down, it is only a reaction. Your mother remains immensely powerful over you, so does your father.

Now, Margret, you must have been very much dependent on your parents. This is a reaction: now you are afraid of falling in love, you are afraid of communing. You are constantly afraid that if you come very close to somebody you may disappear. You are not certain about yourself, you don't trust yourself. You don't know that your innermost core is always independent, that there is no way to take it.

But you are not aware of your inner core, you are aware only of your personality. And your personality is created by your parents, and it is rooted in phobia -- in fear. And, certainly, out of fear a man can only die but cannot live. Hence millions of people's lives are nothing but slow suicide. They slowly slowly die. They never live -- because wherever life comes on their way they are afraid to lose themselves. They are not yet in such trust about their being that they can take the jump, that they can plunge into life and yet be able to come back -- they are not certain about it. They cannot dive deep into any experience because -- who knows? -- they may not be able to come back.

This is living your life out of fear. And when you live out of fear, you start thinking that everybody else is living out of fear -- you project it on others too.

That's why these beautiful people who are around me, yoU misunderstood them. They are not dependent on me. Sannyas is rebellion -- it is not reaction, it is rebellion. It is living with a new understanding; it is living with your inner light.

I am just a mirror to help you so that you can see your face in me, so that you can see your future in me, so that you can see your inner core reflected in me. I am just a mirror. Looking into the mirror, you don't become dependent on the mirror -- or do you? The mirror simply reflects you.

I have no idea to impose on you, I have no morality to teach you, I am not here to help you to create a character. Those are ALL ugly words: character, morality, ideology. Character means you live surrounded by an armour; character means you live out of the past, you don't live in the present. And the present is the only existence there is.

I teach you to live characterlessly -- without any armour, without any past dominating you, without any ready-made answers. To live moment-to-moment -- not out of character but out of consciousness, not out of a moral sense but out of awareness. And that is true morality and that is true character.

And you will be surprised -- because I am calling characterlessness true character; amorality, true morality. But if you understand what I mean by awareness then there will be no trouble; it will be very simple. One lives spontaneously each moment fully aware of what one is doing. There is never any repentance for the past, there is never any guilt. I teach you a guiltless life -- how can you become dependent on me? You may be grateful, but you are not dependent. You may be in love, but you are not dependent.

And remember, I don't force you, even for your own good -- because that is an old strategy, the old politics to dominate people. "Force them, destroy them -- for their own sake, for their own good." But this is my fundamental understanding, that if you choose hell you will be happy there; and if you are forced into heaven, against your choice, you will be unhappy there.

It is always freedom that brings joy. Joy is the fragrance of freedom.

The Reverend Optimus Poke was an awful golfer. One day he shot a powerful drive from the green which disappeared into a large tree. The ball dropped down, then bounced and rolled towards the green; as if drawn by a magnet, it

continued rolling two hundred yards towards the flag, and finally dropped right into the hole.
"Hole in one!" cried all the other golfers.
The Reverend Poke lifted his eyes towards heaven. "Please, Father," he whispered, "I would rather do it myself."

Nobody who has any sense, any intelligence, would like to be forced -- even if that forcing brings great blessings.
I am not here to force you in any way, Margret.

You say: SINCE I HAVE BEEN HERE, I COULD NOT STOP THINKING THAT ALL THESE SANNYASINS ARE WITH YOU BECAUSE THEY CANNOT STAND ON THEIR OWN FEET.

THEY ARE STANDING ON THEIR OWN FEET Just look again, watch my people again, not with a prejudiced mind. They listen to my advice, but they are not obliged to follow it. They listen silently to whatsoever I am saying and whatsoever I am -- but it is not a commandment, it is not an order. It is just simple advice; they are free to take it or not to take it. If they take it, they are responsible for taking it; if they don't take it, they are responsible for not taking it.
I never ask anybody whether they are following what I am saying or not. I don't give any details to you. You would like to be given a detailed program: when to get up, what to eat, what not to eat, when to go to sleep. You would like everything decided by me for you. In fact, that is the most baffling thing that my sannyasins have to encounter, that I don't decide any details. I simply give a general vision. I

share my vision with you, then you have to find out your own way. I don't give you a map to follow. I simply share my light and then you are free with that light to move on any path.
This is a totally strange phenomenon, Margret. That's why many people misunderstand -- it is not you alone. Down the ages, the religious people have been giving detailed instructions to be followed absolutely. If you don't follow, it is a sin and you will suffer in hell. If you follow, it is virtue and you will be rewarded in heaven.
To imitate, to follow, has been a virtue for centuries. And to be on your own has been a sin for centuries. This is a totally new phenomenon, this is something very new. I am not giving you any commandments, there are no 'shoulds', no 'oughts'. I simply share my experience, then you are left alone. Then you have to choose -- but it has always to be your own choice.
I teach my people to live out of eros, love, and not to live out of phobos. And it is good that your prejudice is dropping.

You say: THEN TODAY I FELT A VERY STRONG SADNESS AND JOY WHEN I LISTENED TO YOU. WHAT IS GOING TO HAPPEN? I AM AFRAID TO BECOME DEPENDENT ON YOU.

You need not be afraid -- even if you want to become dependent on me, I am not going to accept it. Because I know one thing: that you cannot make anybody dependent on you unless you also become dependent on him or on her. Dependence is not one-way traffic. The person you become

dependent upon becomes dependent on you. Slavery is always mutual. And I don't want to be a slave, I don't want to be dependent on anybody. Hence I cannot in any way support you if you want to become dependent on me. It is not possible with me, it is impossible -- because this truth is so fundamental that there are no exceptions to it.

You can watch your own life. If you become dependent on your wife, see, the wife has become dependent on you. If you become dependent on a friend, the friend has become dependent on you. It is a double-edged sword.

If you want to be independent, you will need to help everybody else who is around you to be independent. That's the only way to be independent. If the husband wants. to be independent, he has to help the wife to be independent. If the wife wants to be independent she has to help the husband to be independent.

That's why I say the women's liberation movement is a great boon to men. If the women REALLY become independent, that will be the greatest thing that has EVER HAPPENED TO MEN -- because the liberation of the woman will be the liberation of man.

Those who are alert, they will help it to happen. The woman has to be freed, utterly freed, only then can man be free. This fundamental law has not been understood up to now. Man has tried to make the woman a slave, and he himself has become a slave in the process -- in fact, more so.

It is very difficult to find a husband who is not henpecked -- almost impossible. Why has this happened? Because you have reduced the woman to such slavery that she HAS to do the same to you. It is always the same that will happen

to you. Life bounces back upon you; life echoes whatsoever you do, goes on falling on you.
If you love, love will flow from everywhere towards you. If you hate, hate will flow from everywhere towards you. If you create slavery around you -- the wife is a slave and the children are slaves -- then you will be a slave your whole life. You alone cannot be free. Freedom happens only in a certain milieu of freedom; it needs a certain atmosphere of freedom.
I am creating here an atmosphere of freedom. You cannot be dependent on me, even if you want to.
And deep down, Margret, there seems to be a desire in you to be dependent -- hence the fear. You are afraid of your own unconscious.

You say: WHAT IS GOING TO HAPPEN? I AM AFRAID TO BECOME DEPENDENT ON YOU.

If you really want to become independent, really want to taste what independence is, then take a plunge into this commune -- and experience how surrender can help you to become yourself. Experience the greatest paradox of life -- because that which can be surrendered is not you. And whatsoever you can surrender is not you, is a non-essential part of your being.
And when all non-essential parts have been dropped -- and they are like mountains crushing you, and in those mountains the small diamond of your being is utterly lost -- when all those mountains have disappeared you will see the crystal-clear light of your own inner diamond. For the first time you will see: in surrender you are born.

Surrender is a death, death of all that is non-essential, and a resurrection, a resurrection of all that is essential, authentic, true.

The third question

Question 3
I HAVE SPENT ALL MY LIFE TRYING TO MEET SOMEBODY WHO WILL REALLY LOVE ME AND WHO WILL ACCEPT TO BE REALLY LOVED BY ME. ALL MY ATTEMPTS HAVE BEEN PAINFUL FAILURES AND I FEEL UTTERLY DESPERATE AND REJECTED. WHAT IS WRONG WITH ME? HOW CAN I FEEL THE LOVE INSIDE OF ME? HOW CAN I REALLY MEET AND LOVE MYSELF?

Ferrero,

THE FIRST STEP WENT WRONG And once the first step goes wrong, your whole journey goes wrong. You started searching for somebody who will really love you -- that's where you went wrong.
The basic thing is to love yourself. If you love yourself you will find many many people who love you -- because a person who loves himself becomes lovely, lovable; he attains to a grace and dignity. The person who does not love himself remains ugly -- because if you DON'T love yourself, you hate. There is no other choice; you can't be just neutral.

Neutrality does not exist in life -- either you are this or you are that. If you don't love yourself, you hate yourself. And in that very hate you cripple yourself, you poison yourself -- how can you expect somebody to love you? If even you are not willing to love yourself, who is going to love you? Remember the famous statement of the Jewish mystic, Hillel: "If you are NOT for yourself, then who is going to be for you?" And the other part of the statement is also beautiful: "If you are ONLY for yourself, then what is the meaning of your life?"

This is the polarity. You have to love yourself, that is your first obligation towards yourself. And the second thing is not to get lost in that self-love, otherwise your life will not have significance, it will not have meaning. When you are able to love yourself, then seek the other, then search for the other. And you will find! The whole earth is full of loving people, beautiful people. Just you were not beautiful, you were not flowing with love, you were not full of love; that's why you could not find anybody to love you. And that happens to many people -- it is not only the case with you. Almost the majority suffers from the same problem. Everybody wants to be loved and nobody knows what love is, and nobody knows how to love himself.

Love is a great art! People learn how to paint, people learn how to play music; for years people practise playing music. Then slowly slowly they become capable of creating something beautiful. Love is the GREATEST beauty and the greatest phenomenon, and you never learn it.

Everybody thinks that by just being born, you are capable of love. That is nonsense. Life is an opportunity to learn

what love is. The potential is there, but the potential has to be transmuted into the actual.

It is like everybody is potentially capable of swimming, but that does not mean that you know what swimming is -- you will have to learn.

It may look paradoxical, but it is not. Meditate on this statement: One has to learn to be that which one is. Love is there! -- unrefined, like a diamond just found from the mines.

The greatest diamond in the world is the Kohinoor. When it was found, for months the person who had found it was not aware that he had become the richest man on the earth. He gave the diamond to the children to play with, because he thought it only a beautiful stone, not even semi-precious. The children played with it; for months it remained with the children. And then only was it discovered: it was discovered by someone who knew what diamonds are -- a jeweller. Could not believe his eyes! He had never seen such a big stone, such a big diamond -- it is the biggest. And then for centuries it has been refined and refined. Now it is only one third of the original weight. But the more it has been refined and polished, cut and polished, the more and more valuable it has become. Now the weight is one third, but the value is millions of times more.

That's what happens to love too: love is a diamond -- uncut, unpolished. You have to learn, and it is a great art. It is like playing music on your own heart. It is like learning a dance in your innermost soul -- a dance of energy. And only when you are dancing with great energy, and your heart is full of songs, and your soul is a symphony, will you be able to find somebody to love you.

When you are capable of sharing your energy, you will find somebody to love you.

You say: I HAVE SPENT ALL MY LIFE TRYING TO MEET SOMEBODY WHO WILL REALLY LOVE ME...

And what do you mean by 'really love me'? You must have an idea -- that is the second thing that went wrong. You have some idea of what real love is. You must be a perfectionist, and in life nothing is perfect. That's why things are beautiful! If in life things were perfect, life would have been utter boredom.

Bertrand Russell seems to be right when he says, "I would not like to go to heaven if there is any heaven, because there you will find only perfect people, and life will be utterly boring."

Just think of living with perfect people... everybody is perfect. That means there will be no growth any more, no evolution; nothing new will ever happen now. The people who live in heaven, if there is any heaven, must be STUCK with each other, bored, utterly bored, and there is no way to go anywhere else. Once you enter into heaven, you cannot escape; there is no exit.

Perfection creates a neurotic mind; the very idea of perfection is neurosis-creating.

Now, you must have some idea of real love. What do you mean by 'real love'? Love is love! There is no unreal love and there is no real love -- love is SIMPLY love. And love is enough unto itself; it need not be real, it need not be unreal. But people have ideas...

For example, somebody has the idea: if love is eternal then it is real -- that means you are in search of a roseflower which will never fade, will never wither. You will not find it. Or, if you ever find it, it will be a plastic rose. It cannot be alive.

The alive flower is there in the morning, dancing with the wind, whispering with the sun, playing with the butterflies... all joy! By the evening it is gone. The petals have fallen.... And tomorrow you will not find even a trace of where it came from and where it has gone. It came from nowhere, and into nowhere it has disappeared. And it was an alive flower.

Now people have very stupid ideas about love. One is that it has to be eternal; that prevents them. First they want to make everything sure -- whether this love is going to stay? Now how can you be sure? Nobody can guarantee it; there is no insurance for it. Today it may be there, and tomorrow it may be gone. And when tomorrow it is gone, DON'T say it was unreal, otherwise you have misunderstood the whole point.

The real is CONSTANTLY changing. Only the unreal stays; the real goes on changing. Reality is growth, continuous growth, non-ending growth. If there is anything permanent in life and existence, it is change. Except change, everything changes.

So don't say when your love disappears that it was unreal. You have a criterion, a very nonsense criterion, that things have to be permanent to be real.

This idea has tortured millions of people down the ages. And millions of people could not love because of this foolish idea. And I am not saying that love HAS to

disappear tomorrow -- I am not saying that. It may disappear, it may not disappear. You have to be open about tomorrow.

There are roseflowers which may stay a little longer, and there are roseflowers which go very fast. And then it depends on the gardeners, it depends tremendously on the gardeners -- how you take care of it. It may stay a little while more. You need to have a green thumb, like Mukta. Mukta has a green thumb.

You have to be very alert; NOT serious -- very playful but yet alert. Love is a delicate phenomenon, very delicate. It is difficult to create it; it is very easy to destroy it. It is a VERY delicate note -- only a few guitar players can create it. It is a really delicate note. It is more silence than sound. And if there is any sound in it, it is only to function as a backdrop for the silence, just to function as a contact.

You never learnt what love is -- you never learnt how to love yourself. And you started expecting somebody who will REALLY love you, and will accept you. Have you accepted yourself? It is very rare to come across a person who really accepts himself. People go on improving upon themselves, doing this and that; they are never satisfied with themselves.

And that's what you are being taught every day, from all the preachers of the world: Improve! Improve! But the idea of improvement means: never accept yourself, never feel contented with yourself, never enjoy yourself -- go on improving. So people become ladder-climbers. They know only one thing: how to go on climbing the ladder, and then when they reach the end of the ladder, they look very foolish and silly, because now the only art they know is

how to go on climbing -- and the ladder is finished. They don't know anything else; they know only how to climb ladders. So they feel very stuck.

It always happens to people. Somebody has learnt how to accumulate wealth, and he goes on and on... and finally he has more than he had ever dreamt, and now he does not know what to do. He knows only one thing: how to accumulate.

Somebody goes on a power trip, becomes the prime minister of a country, and then he is stuck and looks very silly. Just look into the eyes of the successful politicians: they look very silly, stuck. The ladder is finished! They have become the prime minister or the president of the country; now there are no more rungs to the ladder. They know only one thing: how to go on climbing. They have climbed the whole ladder... now what to do? They are like dogs who run after every car, and when they overtake they look very foolish; then they don't know what to do....

Then suddenly they have arrived! and their whole life they have been thinking of arriving. Now they have arrived; they look very puzzled. They can't think a thing; their whole mind simply goes fuzzy, cloudy. Now the only thing that they do is to try to remain on this highest ladder -- because there are other climbers who are coming and pulling their legs and doing all kinds of things. So they cling to their chairs.

This happens to lovers too. You are in search of a beautiful woman or a beautiful man, and then one day you have found... and suddenly you are at a loss. You know only one art: how to search for a beautiful woman. You have searched... now there seems to be nothing else left.

Unless you know how to play on the inner heart the music whose name is love, the melody which is love, even if you find a beautiful person, nothing is going to happen. Immediately relationships turn sour; before the honeymoon ends, they are finished.

You say: I HAVE SPENT ALL MY LIFE TRYING TO MEET SOMEBODY WHO WILL REALLY LOVE ME, AND WHO WILL ACCEPT TO BE REALLY LOVED BY ME.

FIRST ONE HAS TO LEARN TO ACCEPT ONESELF
And don't demand perfection in the other. Be human! Don't ask for inhuman perfections. You have been given very romantic ideas about love, and that has been the calamity. You are looking for romantic, poetic ideas. People are not ideas of some dreamer, poet; people are REAL people. And you are living on poetry! You think of the other in such ways that nobody can fulfill; everybody will fall short. And just think: you wanted somebody to accept your love -- but did you accept somebody's love? No, you were looking for a perfect lover. But when you are looking for the perfect lover, remember the other is also looking for the perfect lover. You both have been conditioned by the same society.

I have heard, Ferrero, somebody just like you went to a Master and said, "I have been looking for a perfect woman -- my whole life."
And the Master said, "And did you find her or not?"
The man looked very sad; he said, "Yes, I did."

"Then what happened?" the Master asked. "Then why are you looking so sad?"
And the man said, "But she was looking for a perfect man."

You are conditioned by the same society, by the same romantic ideas. You have been fed on foolish poetry which has no relationship with reality. In fact, my own experience is this: that poets are the last people from whom you can learn about love -- the last persons. Your so-called poets have nothing to do with love. They have not known love themselves; their poetry is simply a substitute for the love that has been missed by them; their poetry is their dreams, their poetry is NOT based on their experience.

And we have been fed continuously on this poetry.
My own experience of the poets is that they have become poets because they could not be lovers. So whatsoever they could not do, they write about. Their poetry is really nothing but the dreams of people who are hungry. Just as if you go on a fast, in the night you will dream about delicious foods. Their poetry is nothing but the dreams of people who have never tasted love. And, naturally, to compensate they go on creating better and better dreams. Their poetry is sick, it is pornographic. It triggers your imagination, it gives you fantasies. And real people are real people! -- nobody is here to fulfill your fantasies. Drop your fantasies, and you will see the world is FULL of beautiful people.
And if you want to be accepted, first accept yourself, and then accept somebody's love. Fulfill these conditions -- and you will be accepted. And don't ask for the impossible.

You must have lived in a very negative mind; this is the mind of negativity. Be a little more positive.

A New England village once boasted of two characters -- an official mean man who never did a good deed if it was possible to do a mean one, and an official optimist who never had been heard to speak evil of any human.
In the fullness of time the bad man died. On the day of his funeral the usual crowd gathered at the post office to await the distribution of the mail. Naturally, the life and works of the late lamented came under discussion.
The deceased was painted as a miser, a liar, a thief, a scandal-monger, and a backbiter. The optimist, who was present, listened in silence. At length one of the group turned to him.
"Say, Gid," demanded the other man, "ain't everything we've said about that old scoundrel the truth? Can you name one deserving trait he ever showed?"
"Well," said the optimist, "you boys will have to admit that he certainly could play a harmonica."

Be a little more positive and you will find something beautiful even in the meanest person. Be negative, and you will find something ugly even in the most beautiful person. Now, if you want to live in a world of ugly people, be negative, and you will make the whole world ugly. It is your mind that will create ugliness all around, because you will be looking only for the ugly, only for the negative, only for the wrong. You will live in hell -- this is what hell is. The negative mind creates hell: the positive mind creates

heaven. With the positive mind... THIS VERY EARTH THE PARADISE, THIS VERY BODY THE BUDDHA. It ALL depends on you, how you look, with what eyes you look.

The Yankee farmer was being examined by the doctors preparatory to taking out an insurance policy.
"Ever had a serious illness?" asked the examiner.
"No," was the reply.
"Ever had an accident?"
"No."
"Never had a single accident in your life?"
"Well, no, I ain't . But last spring when I was out in the meadow, a bull tossed me over a fence."
"Well, don't you call that an accident?"
"No, I don't. That damn bull did it on purpose."

It depends on you how you look at life; it totally depends on you. You are the creator of your life. It can have tremendous meaning, beauty, joy -- but you will have to create it in your heart, and you will have to spread it all over the place. You will have to create something in yourself, only then will you find it in existence. Existence echoes you....

The fifth question

Question 4
OSHO, CAN I TRULY SURRENDER AND STILL BE A LIGHT UNTO MYSELF?

Deva Suli,

THAT is THE ONLY WAY TO BE A LIGHT UNTO YOURSELF to surrender. Life is paradoxical: day/night, birth/death, summer/winter, love/hate, and so on ad infinitum.

If a person thoroughly understands this, he will agree and not worry. In other words, he knows when he loves that soon he will hate; therefore, he will laugh when he is going uphill, and weep when he is going downhill. He will realize the paradox of life, that he cannot be perfect and he cannot be consistent either. Our idea is to be consistent and to have absolutely clear situations, but it is impossible -- it is too one-sided, and we are not one-sided. We are infinite; we contain both the poles in our being, and both the poles have to be lived.

Hence, if you surrender you become a light unto yourself. If you become a light unto yourself, you become capable of surrendering.

It was constantly a question before Buddha -- constantly, because he used to say to his people: Be a light unto yourself. That is his statement: APPO DIPO BHAVA -- be a light unto yourself. That was his constant teaching, the undercurrent of all his teachings. And still he was teaching people surrender.

When people came to be initiated they would have to declare a triple surrender: BUDDHAM SHARNAM GACHCHHAMI -- I come, I surrender myself to Buddha's feet; SANGHAM SHARNAM GACHCHHAMI -- I surrender to the commune of the sannyasins; DHAMMAM

SHARNAM GACHCHHAMI -- I surrender to the fundamental law of life, LOGOS, TAO, DHAMMA.
These three surrenders would make a person a disciple -- and Buddha's whole teaching was: Be a light unto yourself. So he was asked again and again, "There is a contradiction! On the one hand people surrender to you, on the other hand you go on saying to them: Be a light unto yourself." And yet there is no contradiction -- they are complementaries. This is how life works. Life is so vast that it CONTAINS contradictions, and yet those contradictions are not enemies, not opposites. They are complementaries and they help each other. In fact, without the one the other will not be possible.
Suli, surrender will help freedom, and freedom will make you capable of surrender. Don't choose one, otherwise you will remain half. Never choose one pole, otherwise you will always remain half -- and to remain half is to remain split. You have to be a whole, you have to be one piece. Always remember to choose the whole paradox, and then you will be at ease. Then great silence and great bliss will arise out of your totality. The total is musical, it is a symphony.

The sixth question

Question 5
OSHO, I HAVE HEARD SUFIS SAY THAT THERE IS NO GOD UNTIL YOU HAVE MET HIM. I FIND IT A DRAMATIC AND APPEALING STATEMENT. IS THIS CONCEPT CONNECTED WITH THE KIND OF AWARENESS WE ARE SEEKING? WILL YOU PLEASE ENLARGE ON IT?

Veerendra,

THE STATEMENT is DRAMATIC AND APPEALING but true too -- not only dramatic and appealing. It is utterly true, tremendously true: There is NO God until you have met him. How can there be a God? How can you believe if you have not known? All your beliefs will be false, they will be borrowed. And whenever something is borrowed, it is ugly -- it falsifies you; it does not help, it hinders. It is not a help to your growth: it is a block.

Belief is a burden, it does not liberate. Truth liberates, but truth is not a belief -- it is an experience. How can you say God is if you have not known him?

Just because of this statement, Gurdjieff used to say another thing which is also true, and also VERY dramatic, even MORE dramatic than this statement. He used to say that you don't have any soul -- unless you have created it. This is even more dramatic, because all the religions have always believed that you have a soul, whether you know it or not. The soul is there in you -- you have to discover it. Gurdjieff said: "There is no soul unless you have created it." How can there be a soul unless you have known it? How can you say that you have a soul? You have to KNOW yourself first: only then you are. To be, you have to know first.

Hence the Socratic dictum: Know thyself -- because only by knowing can you be yourself. There is no other way. It is just to deny belief that these statements have been made, so that you don't start being contented with believing. You have to search on your own. Buddha may have found!

Mohammed may have found, Pythagoras may have found. But what does that have to do with you? His vision, anybody's vision, cannot be your vision.
There are millions of people with eyes, and they all know light and all know colours, and they all know form and beauty -- but even millions of people with eyes cannot help a blind man to know light. And in the world of truth it is just the opposite: one man has eyes and millions are blind. If millions of people who have eyes cannot help a single person who is blind to know about light, what to say when the situation is just the opposite? Once in a while a man becomes a Buddha or a Pythagoras, and millions and millions are blind about light, about God, about truth -- how can one man's experience become your experience? You can believe! Belief is a way to avoid search. Belief is a way of escape. Belief is a way which helps the coward to remain always cowardly. Belief is really shrinking from going on the pilgrimage, from going into the exploration, of truth. The exploration is arduous, hazardous, dangerous. The journey may be long. And who knows? You are going into the unknown.... It is safer to believe. That's why people believe and nobody searches.
People go to the temples, to the priest, to the scriptures, they carry their Bibles -- but nobody looks where God is. And God is all around, but your eyes are full of belief, hence you cannot see him. Your eyes are full of prejudice, hence you cannot see him. Only empty eyes can see him, can discover him -- only the eyes of a child.
And remember, that at the deepest core of your being you still have those eyes of a child -- wondering, inquiring, full of the mystery of life, surprised at each and everything,

surprised at ordinary things... pebbles on the shore, seashells on the shore. And the child starts collecting as if they are diamonds. For the child there is nothing ordinary; everything is extraordinary. That child has not died in you! It never dies. It has been only covered with knowledge, belief; it has been lost in words. Just search and you will find your childhood again in you.

And this will be far more important than it was when you were really a child, because now you have known the ways of the world and the ways of the mind and you are frustrated. You have seen a thousand and one things and nothing satisfies. You have known many things and yet you don't know a thing. Now going back to your childhood, to the source of wonder, joy, mystery, and awe, you will again be able to look around... and then trees will be more green, and the songs of the birds will be more poetic, and the people around you will have auras -- they have! just you cannot see. You yourself will become radiant in your own vision.

God is not a person: it is a vision of life in its utter radiance. God is not a person: it is an experience, a psychedelic experience of the beauty, of the tremendous, incredible beauty, of life.

Sufis are right when they say: There is no God until you have met him. So, please, don't hide yourself behind a curtain of belief. Don't hide yourself behind your so-called, borrowed knowledge. Drop all beliefs, all knowledge, and start searching. Immediately, when you are empty, you will start being filled by something unknown... a light from the beyond. That is God. A love that goes on growing and starts overflowing -- that is God. A great music is born in

you, and a sharing with it. And it goes on growing and there is no end to it... that is God.
God is not a person but the experience of ultimate ecstasy, the orgasmic experience of dissolving oneself into the whole.
We are living in a kind of unconsciousness. That's why we cannot see. Our eyes are open and yet closed. We look awake, yet we are somnambulists.

A Scottish minister, taking his walk early in the morning, found one of his parishioners recumbent in a ditch.
"Where have ye been the night, Andrew?" asked the minister.
"Well, I dinna rightly ken," answered the prostrate one, "whether it was a funeral or a wedding -- but whichever it was was a most extraordinary success."

Just watch yourself, and you will find yourself moving in a kind of drunkenness, unconscious. You don't know what life is. You don't know who you are. You don't know from where, to where... and still you go on in a drunken state, just like a driftwood, accidental.
You will not find God this way. You will have to become alert, you will have to bring the quality of awareness to your whole life. Each moment has to be of tremendous attentiveness -- only then will you be able to know what is. God means THAT WHICH IS.
But we go on moving, doing things...

A well-known physician, particularly expeditious in examining and prescribing for his patients, was sought out

by an army man whom he 'polished off' in almost less than no time. As the patient was leaving, he shook hands heartily with the doctor and said, "I am especially glad to have you prescribe for me, because I have often heard my father, Colonel Blank, speak of you.
"What!" exclaimed the physician, "are you old Torn's son?"
"Certainly."
"My dear fellow," cried the doctor, "throw that infernal prescription in the fire and sit down and tell me what is the matter with you."

So the first time he had not heard, and he had prescribed. He had not listened. Now the prescription is infernal, and he says, "Throw that infernal prescription in the fire and sit down and tell me what is the matter with you."

But this how we go on acting. This is our life... Lived in a kind of sleep, with many many dreams in the eyes, lethargy all around, dullness, unintelligent. This is not the way to know God.
God is available only when you are at the peak of your intelligence, when you are as sharp as you can be. God is not for the stupid: God is only for the intelligent, because life becomes available only through intelligence. And remember, by 'intelligence' I don't mean intellectuality. Intellectuality is a camouflaged stupidity; intellectuality is just a deception of intelligence, it is phony. Your so-called intelligentsia has nothing to do with intelligence. Maybe they are people who are very clever, but not intelligent; cunning, but not intelligent.

Intelligence means awareness, alertness. When you have cleaned all the dust from your mind, the dust of knowledge and belief, and your mind is just a pure mirror, that is intelligence. Meditation is intelligence.

The last question

Question 6
IS IT REALLY TRUE THAT SITTING SILENTLY, DOING NOTHING, THE SPRING COMES, AND THE GRASS GROWS BY ITSELF?

IT IS REALLY TRUE It is my own experience. I say it as an eye-witness to it. I say it with absolute authority. I am not saying it because Lao Tzu has said it -- I am saying it because I have known it, this way, to happen to me. Truth is something that happens of its own accord. All that is needed from your side, from your end, is receptivity, a relaxed receptivity.
There are things which happen through effort, and there are things which happen only through effortlessness. There are things which will never happen through effort, and there are things which will never happen through effortlessness. All that is mundane happens through effort; all that is worldly happens through effort. And all that is sacred, other-worldly, happens through effortlessness.
That which is outside you has to be reached through action, and that which is inside you has to be reached through inaction. And this statement is about the inner. I am not saying sit silently, doing nothing, the spring comes -- and you become the richest man in the world. I am not saying

that. You will NOT become. You may become the poorest, but you cannot become the richest man in the world. I am not saying the spring comes and you become the President of America -- that I am not saying. But God comes only when you are sitting silently, doing nothing.
I have heard a beautiful story:

Benson had been with prostitutes everywhere in the world, but in Hong Kong he met his undoing. He made love to a very sick Chinese whore and picked up so many venereal diseases that the doctors had difficulty separating and identifying them all.
He went to a prominent gynaecologist in the American quarter who examined him and shook his head. "Bad news, Benson. You must have immediate surgery and we have got to cut your cock off."
Benson went into traumatic shock at the prognosis. Gathering himself together, he went across the street to another American doctor. There he was told the same thing. He went out into the street in a daze. Stumbling along, he found himself in the Chinese quarter, where he saw a sign identifying the office of a Taoist Chinese surgeon.
Deciding to have one more medical opinion, Benson went in. He told the Chinese doctor that he had been to two American doctors and both of them wanted to perform immediate surgery to cut off his cock.
The Chinese surgeon examined Benson. He consulted large medical books. Then he examined him again.
"Is there any hope, doc?" Benson asked plaintively.
"Sure is hope!" the doctor said. "I make complete examination. I know just what is wrong. You play with

Chinese girl, but she very sick. You make mistake and go to American doctor. Trouble with American doctors, they always think money, money, money."
Benson brightened up. "You mean I don't need surgery? My cock does not have to be cut off?"
"Forget what they say. Go home," the Chinese doctor repeated. "No surgery. Go home. Wait two, maybe three weeks. Pecker fall off all by himself."

There ARE things which happen of their own accord!
Philosophia Perennis, Vol 2
Chapter #10
Chapter title: Known, Unknown, Unknowable
9 January 1979 am in Buddha Hall

The first question

Question 1
OSHO, WHICH IS THE REAL QUESTION?

Sudhir,

SCIENTIFIC QUESTIONS ARE ALL REAL, because they are answerable. Religious questions are all unreal because they are unanswerable.
Religion is the concern with the unanswerable. To ask a religious question is basically wrong -- it is wrong because religion is the search for the mystery, not the search for the

answer. Religion is diving deep into that which is basically unknowable -- not only unknown but unknowable.
These three words have to be understood: the known, the unknown and the unknowable. The known is that which we have accumulated in the past -- through experience, through experimentation. Whatsoever answers we have forced nature to give to us, that has become the known. That's what science is all about. And the remaining, for science, is only the unknown.
The basic hypothesis is this: that life is divided into only two categories -- the known and the unknown. Sooner or later the category of the known will become bigger and bigger, more and more things will be known. And it is assumed by sCience that one day there will be only one category -- the known. The unknown will disappear because we would have discovered all the answers.
It is here where religion differs. Religion says: There is a third category still -- the unknowable, which will always remain there, the mysterious. Love cannot be reduced to knowledge, neither can beauty nor joy -- what to say about God? Consciousness can never be reduced to the known. The ultimate will remain hovering beyond the known and the unknown. And it will go on calling forth those who have courage to go into the mysterious, into the uncharted. Religion is the concern with the ultimate -- the ultimate concern. Concern with the unanswerable, concern with the unknowable. So all questions, Sudhir, about religion are wrong. No religious question is authentic, cannot be.
And the function of the Master is not to answer you: his function is to destroy your questioning, slowly slowly, to help you to come to a state of non-questioning. That's what

trust is: the state of non-questioning, where no question exists at all. You are so silent that no questioning arises. You are deep in tune with reality then... and only then. When there is no question mark in your heart, the heart melts into the whole. The ego disappears with the question mark.

Do you know how the question mark arrived on the scene? It symbolizes the snake who seduced Eve to eat the fruit from the tree of knowledge. The question mark is just a symbolic snake. The moment Eve asked a question, she fell from grace. And she provoked the same questioning in Adam.

Man has fallen by questioning: man can rise back by non-questioning. Adam and Eve are expelled because they questioned. Christ enters back into the Garden because he surrenders, trusts. At the last moment on the cross he did hesitate a little bit; it is very human. I love Christ for that -- it shows his humanity. For a moment, the questioning has come back -- with great force, with great vengeance. Maybe the last layer of questioning was there hiding somewhere in his unconscious. He asked God, "Have you forsaken me?" This is a question. "What are you doing to me?" This is a question. And the question essentially means doubt -- a doubt has arisen in his mind. He is being crucified -- it is very natural to feel that God has forsaken him: "God has stopped his grace coming to me, God is no more with me. I am alone, left all alone." But immediately he understood that this is the last question, the last doubt. Seeing it, the last question disappeared, and immediately he said, "Thy will be done, thy kingdom come." This is trust. "Thy will, not mine." Now there can be no questioning.

There is a tremendous surrender. Jesus transcended humanity in that moment. In that moment, Adam disappeared. In that moment, Jesus became a Buddha. And when there is no doubt and no question, and you are utterly silent, just a transparent silent lake, you start reflecting that which is. And God simply represents that which is.
I would like to remind you again: the ancient Hebrew word for God stands symbolically for that which is. 'G' means that, 'O' means which, 'D' means is -- that which is.
When the lake is silent, no waves, no ripples, the full moon reflects in all its beauty, in all its splendour. That is the religious consciousness. It is not after answers: it is after the experience of the mysterious. It is a totally different dimension from scientific questioning.
Science is a questioning, science is rooted in doubt. Religion is non-questioning, it is rooted in trust. And to change the gestalt from doubting to trust is conversion. Not that when a Hindu becomes a Christian it is conversion, no. Or when a Christian becomes a Hindu, no. This is not conversion. You are simply changing from one prison to another prison. When doubt disappears and trust arises, that is conversion, that is transformation.

The second question

Question 2
OSHO, WHAT IS YOUR IDEA OF TRUE EDUCTION?

THE EDUCATION THAT HAS EXISTED up to now has not been true. It has not served humanity; on the contrary, it has served the vested interests. It has served the past. The

teacher has been an agent of the past. He functions as a mediator to give past beliefs, orientations, assumptions to the coming generation -- to contaminate, to pollute the new consciousness that is arising on the horizon.
That's why the teacher has been respected by all the societies. It serves the establishment. It reduces people to skillful robots, it reduces people to efficient machines. That's what education has been up to now.
And because of education, man's evolution has been very haphazard, zig-zag. But up to now there was no other way, because there was one thing in the past: knowledge grew SO slowly that it was almost the same for centuries. So the teacher was very very efficient in doing his job. Whatsoever was known was almost static; it was not growing.
But now there is a knowledge explosion. Things are changing so fast that the whole education system has become outdated, outmoded. It has to be dropped, and a totally new education system has to come into existence. Only now is it possible -- up to now it was not possible. You will have to understand what I mean by 'the knowledge explosion'. Imagine a clock face with sixty minutes on it. These sixty minutes represent three thousand years of human history; or each minute, fifty years; or each second, approximately one year. On this scale there were no significant media changes until about nine minutes ago. At that time the printing press came in. About three minutes ago, the telegraph, photograph, and the locomotive. Two minutes ago, the telephone, rotary press, motion pictures, automobile, airplane and radio. One minute ago, the talking picture. Television has appeared in

the last ten seconds, the computer in the last five, and the communication satellites in the last second. The laser beam appeared only a fraction of a second ago.

This is what some people call 'the knowledge explosion'. Change is not new; what is new is the DEGREE of change. And that makes all the difference, because at a certain point quantitative changes become qualitative changes.

If you heat water, up to ninety-nine point nine degrees it is still water -- maybe hot, but still water. Just point one degree more is needed and the water starts evaporating, and there happens a qualitative change. Just a few seconds before, the water was visible, now it is invisible. Just a few seconds before, the water was flowing downwards, now it is rising upwards. It has transcended the pull of gravitation, it is no more under the law of gravitation.

Remember, at a certain point the quantitative change becomes qualitative. And that's what has happened. Change is not new, it is not news; change has always been happening. But the RATE of change is immensely new; it has not happened like this before.

The difference between a fatal and a therapeutic dose of strychnine is only a matter of degree -- that's what Norbert Wiener says. The poison can function as a medicine in a smaller dose, but the same medicine will become fatal if you give a bigger dose. At a certain point it is no more medicine, it is poison.

Change is so tremendous now that the teacher cannot serve any more in the past style, education cannot serve any more in the past way. The past way was to help people to memorize. Education up to now has not been education in intelligence but only in memory, in remembrance. The past

generation transferred all its knowledge to the new generation, and the new generation was to remember it. So people who had good memories were thought to be intelligent.

That is not necessarily so. There have been geniuses whose memory was almost nil. Albert Einstein didn't have a good memory. There have been people whose memory was miraculous, but they had no intelligence at all.

Memory is a mechanical thing in your mind. Intelligence is the consciousness. Intelligence is part of your spirit, memory is part of your brain. Memory belongs to the body, intelligence belongs to you.

Intelligence has to be taught now, because change is so fast that memory won't do. By the time you have memorized something it is already out of date. And that is what is happening: the education is failing, universities are failing, because they still go on persisting in the old way. They have learnt a trick; for three thousand years they have been doing this, and now they have learnt it so deeply that they don't know what else they can do.

Now, just giving old information to the children, which will not make them capable of living in the future but will hamper their growth, is dangerous. Now they need intelligence to live with the fast change that is happening. Just one hundred years ago, there were millions of people who had never gone outside of their town, or never went more than fifty miles away from their town. Millions lived in the same place for ever, from birth to death. Now everything is changing. In America the average person lives only three years in one place, and that is exactly the

time limit for marriage too -- three years. Then one starts changing one's town, one's job, one's wife, one's husband. This is a totally new world that you are living in. And your education simply makes you walking encyclopaedias, but outdated. The difference is not new -- what is new is the degree of change.

On our clock face about three minutes ago there developed a qualitative difference in the character of change: change changed.

We have to teach intelligence now, so that we can make the children capable of living with the new things which will be happening every day. Don't burden them with that which is not going to be of any use in the future. The old generation has not to teach what it has learnt; the old generation has to help the child to be more intelligent so that he can be capable of spontaneously responding to the new realities which will be coming. The old generation cannot even dream about them, what those realities will be. Your children may be living on the moon; they will have a totally different atmosphere to live in. Your children may be living in the sky, because the earth is becoming too populated. Your children may have to live underground or under the sea. Nobody knows how your children will have to live. They may live only on tablets, vitamin pills... they will be living in a totally different world. So it is of no use just to go on giving them encyclopaedic knowledge from the past. We have to prepare them to face new realities. We have to prepare them in awareness, in meditativeness. Then education will be true. Then it will not serve the past and the dead; it will serve the future. It will serve the living.

In my vision, to be true the education has to be subversive, rebellious. Up to now it has been orthodox, up to now it has been part of the establishment. True education has to teach things which NO other institution does. It has to become the anti-entropy business.
The state, the establishment and all the institutions of the society, all prevent growth -- remember it. Why do they prevent growth? Because every growth brings challenge, and they are settled. And who wants to be unsettled? Those who are in power would not like anything new to happen, because that will change the power balance. Those who are in power would not like any new thing to be released, because the new thing will make new people powerful. Each new knowledge brings new power into the world. And the older generation would not like to lose its grip, its domination.
Education has to serve revolution. But ordinarily it serves the government and the priest and the church. In a very subtle way, it prepares slaves -- slaves for the state, slaves for the church. The real purpose of education should be to subvert outmoded attitudes, beliefs and assumptions which no more serve growth and man, and are positively harmful and suicidal.

An interviewer once asked Ernest Hemingway, "Isn't there any one essential ingredient you can identify which makes a great writer?"
Hemingway replied, "Yes, there is. In order to be a great writer a person must have a built-in shockproof, crap detector."

And that's what my idea of true education is. The children should be trained, disciplined, so that they can detect crap. A really intelligent person is a crap detector. He immediately knows, the moment he says something, whether it is significant or just holy cowdung.

The evolution of human consciousness is nothing but a long history of struggle against the veneration of crap. People go on worshipping, venerating crap. Ninety-nine percent of their beliefs are just lies. Ninety-nine percent of their beliefs are anti-human, anti-life. Ninety-nine percent of their beliefs are so primitive, so barbarous, so utterly ignorant, that it is unbelievable how people go on believing in them.

The true education will help you to drop all nonsense -- howsoever ancient, respectable, revered. It will teach you the real. It will not teach you any superstition but how to live more joyously. It will teach you life-affirmation. It will teach you reverence for life and for nothing else. It will teach you how to be deeply in love with existence. It will not be only of the mind, it will be also of the heart.

It will also help you to become a no-mind. That is the dimension that is missing from education. It simply teaches you to become more and more entangled in mental concepts, lost in mind. M;nd is good, useful, but it is not your wholeness. There is heart too, which is in fact far more important than the mind -- because the mind can create better technology, can give you better machines, better roads, better houses, but cannot make you a better man. It cannot make you more loving, more poetic, more graceful. It cannot give you the joy of life, the celebration. It cannot help you to become a song and a dance.

The true education has to teach you the ways of the heart too. And the true education has also to teach you the transcendental. Mind is for science, heart for art, poetry, music, and the transcendental for religion. Unless an education serves all these things, it is not true. And no educational system has yet done it.

It is not surprising that many young people are dropping out of your colleges, your universities -- because they can see it is all crap, they can see it is all stupid.

No other institution can do it, only education can do it: universities should sow the seeds of revolution. They should sow the seeds of mutation -- because a NEW man has to arrive on the earth.

The first rays have already reached. The new man is arriving every day and we have to prepare the earth to receive him -- and with the new man, a new humanity and a new world. And there is no other possibility except education to receive the new man, to prepare the ground for him. And if we cannot prepare the ground for him, we are doomed.

The experiments we are doing here are really an effort to create the new kind of university. The government is against it, the society is against it, the churches -- Hindu, Mohammedan, Christian -- all are against it. The priests, the politicians, all are against it. The herd, the crowd mind is against it.

But this is natural; one should not be surprised about it. We are doing something subversive, we are doing something very rebellious. But this has to be done, and this has to be done all over the earth in many places. This experiment has to be done in every country. And only a few will take the

challenge, but those few will be the heralds. Those few will declare the new age, the new man, the new humanity, the new earth: brave new world.
Walt Whitman has written:

When I heard the learn'd astronomer;
When the proofs, the figures, were ranged in columns before me;
When I was shown the charts and the diagrams, to add, divide and measure them;
When I, sitting, heard the astronomer, where he lectured with much applause in the lecture-room,
How soon, unaccountable, I became tired and sick;
Till rising and gliding out, I wander'd off by myself,
In the mystical moist night air, and from time to time
Look'd up in perfect silence at the stars.

The new education, the true education, has not only to teach you mathematics, history, geography, science; it also has to teach you the real morality: aesthetics. I call aesthetics the real morality: sensitivity to feel the beautiful, because God comes as beauty. In a roseflower or in a lotus, in the sunrise or in the sunset, in the stars, the birds singing in the early morning, or the dewdrops, a bird on the wing.... True education has to bring you closer and closer to nature because only by coming closer and closer to nature will you be coming closer and closer to God.
God is not separate from this world: God has become the world. You have heard it said again and again that God created the world. I say to you: God became the world. Now there is no other God except the world. The creator is

in his creativity. God is just a creative force; he is creativity. Drop the idea that he is a creator. Think of him, contemplate on him, as creativity itself. He is spread all over:
Where two lovers meet, he is. And where your eyes see beauty, he is. And when you are simply overwhelmed by the starry night, he is. When you look deep into the eyes of a woman or a man, he is.
The true education will also be true religion.
Science is the lowest form of consciousness; art, higher than science; religion, the highest peak. Religion is the philosophia PERENNIS -- the perennial philosophy.

The third question

Question 3
OSHO, WHY IS GOD CALLED 'HE 'AND NOT SHE '?

IT IS BECAUSE OF the whole stupid past of humanity -- the whole chauvinistic past. Man has dominated, man has crushed the woman. And by crushing the woman, by destroying the woman, man has destroyed all grace from the earth.
It is not only the woman that has been destroyed -- man has destroyed nature, because nature is woman. Man has destroyed the earth because the earth is woman. Man has destroyed ALL that is feminine! But beauty is feminine and love is feminine and celebration is feminine, music is feminine... wherever you will find any grace it is bound to be feminine. Even when you look at the Buddha, he will

look more feminine than masculine. Wherever truth arrives, it comes with great grace, with great beauty.
But that's how man has lived, and it is man who has created the religious books, it is man who has created the churches, and the ideologies and the theologies. Of course, he calls God 'he'. Of course he says, "God created man in his own image" -- not woman, but man. Woman is just a rib taken out of the man, a supplement, an appendant, just a later thought -- because man was feeling so alone. He needed a woman to give him comfort, warmth, coziness. So woman was created only as a device to be exploited by man, but God created man in his own image and woman is just an afterthought. He had never planned woman in the beginning -- an afterthought. Seeing man lonely, sad, he created woman to be exploited, to be used. It is a device. Man has given these ugly ideas to the world. Up to now man has dominated the world, hence he calls God 'he' -- otherwise 'she' would be far better because 'she' contains 'he', but 'he' does not contain 'she'. 'She' would be far better. But those who have known, they have neither used 'he' nor have they used 'she' -- they have used 'it', and that is the best.
In the East particularly, God is neither 'he' nor 'she' -- he is Ardhanarishwar, half man, half woman. And that's why in the Indian scriptures he is called 'it'. He contains both and yet he is transcendental to both.
I also call God 'he', but remember I am simply using a word that has become current. I can call him 'she' but that will only create a little trouble. Or I can call him again and again 'he and she', but that will make it look a little ugly. I go on calling him 'he' because I have to use the language

that is available. But remember, I have no respect for the male chauvinistic ideologies.

All the bishops and the cardinals were standing in a sacred silence around the dead Pope's bed, when suddenly he tossed, stretched and opened his eyes.
Praising the Lord for the miracle, they eagerly questioned the Pope, "So tell us, how is the Lord?"
"Well," said the Pope, "first of all she was black...."

Not only she, but black too!

The fourth question

Question 4
OSHO, WHAT IS SURRENDER AND HOW TO DO IT TO GOD? PLEASE ELUCIDATE.

B. R. Agnihotri,

SURRENDER IS NOT SOMETHING THAT YOU CAN DO. If you do, it will be false and pseudo -- because the DOER will be there. And the doer has to be surrendered. What else is there to surrender? The idea of the doer and the idea of doing. The EGO has to be surrendered.
So this is the fundamental thing to be understood: you cannot do it, because if you do it you will remain behind it, and whatsoever you have done you can undo -- because you are still there. One day you can surrender; another day you can say, "No, I am not ready to surrender. I take it

back. I resign. I withdraw." And what can God do? He cannot go to any court.

Surrender is not something that you can do -- it happens. That is the first thing to be understood -- it is a happening not a doing. How does it happen? When you are silent it happens, because when you are silent you are not. You are nothing but the continuous procession of thoughts in you. It is like if you take a burning torch in your hand and you move it fast in a circle you will see a fire circle. The fire circle is false, it doesn't exist -- there is only the torch. Stop moving it and there is only the torch. But it moves so fast that it creates an illusion of a circle. Exactly like that: your thoughts are moving so fast that they are creating the illusion of an ego. Let the thoughts slow down a little and you will be surprised: there is nobody inside you. And let the thoughts disappear and you have disappeared with them.

In that silence is surrender. THAT SILENCE IS SURRENDER! Not that you DO it, but that suddenly you are not. When you are not, surrender is.

You ask me, Agnihotri: WHAT IS SURRENDER AND HOW TO DO IT TO GOD?

YOU CANNOT do it, first. Second, surrender is disillusionment with the ego. It has nothing to do with God; it has something to do with the ego. If you start looking towards God you have taken a wrong step from the very beginning. What God will you look at? You don't know any God. You cannot know God before you have become a surrender. Only in surrender is God known, so what God

will you surrender to? It will be a Hindu God, or a Mohammedan God, or a Christian God -- it will be just a belief, a hypothesis. And God is not hypothetical. God is a tremendous experience, not an impotent belief.

No idea of yours represents God, because no idea can represent the infinite, the eternal. All ideas are inadequate. Your God may have four heads, three heads, four hands, one thousand hands, but those are all just man's imaginations -- poetic, beautiful, but nothing to do with truth. God is not a person at all! Those who have known have known that he is not a person at all.

When you are in surrender, you will not know God -- you will know godliness. The whole existence will be full of godliness, overflowing with godliness. But remember the word 'godliness' -- a quality, like fragrance surrounding the flower, but not something objective you can hold, cling to. Not anything objective that you can see.

God is not known as a person or as an object: God is known as an overflowing of joy, an overflowing of energy, and not objective energy but subjectivity. God is known as the innermost core of your nothingness, the very hub of the wheel of your nothingness.

When you disappear, God is -- not as a person, not as an object, but as a totality. You are not separate from it: you are one with it.

You cannot surrender to God. If you surrender to God, what God? that must be borrowed. Your parents must have told you what temple to go to, how to pray, what words to use -- Sanskrit, Hebrew, Arabic -- what mantras -- from the Veda, the Koran, the Talmud. Your parents must have told you! And their parents told them, and so on and so forth.

You are just living with rumours, and those rumours have passed through so many ignorant people that those rumours have become utter lies. Even if you hear it from a Buddha, the moment he has said anything and you have heard it, it is no more the same thing. He was saying something else, and you are BOUND TO hear something else. Even a Buddha, who knows the truth, cannot transfer it to you; it is untransferable. No verbal communication is possible.

So what about your parents and the priests? Those who have not even known, they are teaching you what God is. And you go on carrying those stupid ideas about God. And you go on trying to surrender. In the first place, those Gods are false; in the second place, surrender is not something to be done. And this is where millions of people are caught: a false God, and the idea that you have to surrender, that it is something you can do. Both are wrong. The God is false, and the doer is false.

Forget all about the Gods that you have heard of and look within, be more and more silent and quiet, cool and calm. And let thoughts be watched, become a witness to your thoughts. Slowly slowly, the more you become a witness, the more they slow down. This is a simple process. The more you are unconscious, the greater is the speed of thoughts; the more you are conscious, the more everything slows down.

And when everything slows down, you can start seeing the truth -- that there is no ego, that it was a fire circle created by the fast moving torch. Now the torch is moving slowly you can see there is no circle, there is nobody inside. And to feel it, that there is nobody inside, a silent space....

You are the center of the cyclone. The cyclone is the mind. When you have seen the center, suddenly SURRENDER HAS HAPPENED. without any effort on your part. Because the ego is not found -- that is surrender.

You ask me: WHAT IS SURRENDER?

To find in oneself that there is nobody is surrender. And in surrender, one finds God. Here the ego disappears, and immediately godliness appears all over. Then everything is divine, everything vibrates with godliness. Then life is utter benediction.

The fifth question

Question 5
WHY ARE YOU AGAINST CULTIVATING A MORAL CHARACTER?

FIRST TO CULTIVATE ANYTHING is to become pseudo. Cultivation means you will be creating something around yourself WHICH YOU ARE NOT. Cultivation means you will create a split, cultivation means you will create a facade. Cultivation means you will live in a camouflage: you will be one thing and you will pretend to be something else; you will do one thing and you will say another thing.
Cultivation means you will repress -- that's why I am against cultivation. Cultivation does not create true morality; it creates only ugly puritans. It creates only the so-called righteous; it creates people who are pretenders. It

creates the attitude of holier-than-thou, that's all. It gives a great ego satisfaction.
And it also creates a prison. When you cultivate something, you are imprisoned in it, because deep down you are just the contrary. For example, you are violent -- you can cultivate non-violence. What will be the result? On the surface there will be a thin layer of non-violence, only on the surface; it will not even be skin-deep. Scratch any non-violent man just a little bit and you will find violence arising. Beware of non-violent people; they are the most dangerous people if you scratch them.
If you scratch a violent person he may not be so violent, because he does not carry a long long repressed violence in him; he does not accumulate. He explodes once in a while so there is no accumulation. But the non-violent person, the Gandhian, the so-called religious person, beware of him; he is a dangerous person. He is carrying great explosive forces in himself. Just a little scratch will prove to be a spark and he will explode; he can prove murderous, he can be very dangerous. And when you create non-violence around yourself and inside you are boiling with violence, you live in a prison.

A newspaper was running a competition to discover the most high-principled, sober, well-behaved local inhabitant. Among the entries came one which read: "I don't smoke, touch intoxicants, or gamble. I am faithful to my wife and never look at other women. I am hard-working, quiet and obedient. I never go to the theater or the cinema. I go to bed early every night and rise at dawn. I attend chapel regularly every Sunday without fail. I have been like this for three

years... but just wait till next spring when they let me out of here!"

Just look at your so-called moral people -- they are living in a prison. And they all have to become diplomatic. They all have to have backdoors to their lives, otherwise they will go crazy. Cultivated morality arouses only two alternatives: one is to go mad -- if the person is sincere he will go mad -- the other alternative is that he will be a hypocrite. And naturally people choose to be hypocrites rather than going mad, and I cannot condemn them either. That is more intelligent.

That's why you see such hypocrites all over the place around the world. They are everywhere -- pretenders. You know them. They live a totally different life behind the walls. They have two lives: their real life is underground. They are living in such inner conflict that they cannot be happy. And the person who is not happy will not allow anybody else to be happy either. These people are sad, they have long faces; they are tense, they live in constant conflict and anguish, and they would like everybody to live like that. Naturally, they will condemn all joy, they will condemn all laughter. They will condemn EVERYTHING that is playful, that is fun. They will reduce you to utter seriousness, and seriousness is illness, it is pathological. Life is available only to those who are playful. Life is not for the serious; for the serious is the grave. Life is for those who are festive, who know how to celebrate.

I am against cultivating a moral character, because cultivating a moral character does not give you real morality. That's why I am against it. The real morality has

not to be cultivated: it comes as a shadow of being more aware. It is a consequence of consciousness.

If your conscience is not a consequence of your consciousness, then your conscience is ugly, dangerous, poisonous. Then your conscience is nothing but the policeman that the society has implanted in you. Then your conscience is nothing but your parental voice, the priests shouting inside you, "Don't do this -- do that!" You are not free, you are not a free man: you are controlled from within -- a very subtle strategy to control humanity. That's what your so-called conscience is.

The real conscience does not come from the outside: it wells up within you; it is part of your consciousness. I don't say cultivate morality: I say become more conscious -- and you will be moral. But that morality will have a totally different flavour to it. It will be spontaneous; it will not be ready-made. It will be moment-to-moment alive, flowing, changing. It will reflect all the colours of life. It will be appropriate to the moment; it will be responsible. You will respond to the situation with full awareness -- not because Moses has said to do it, not because Jesus has said to follow it, but because your own God inside feels this is the way to respond. Then you are functioning from the very source of consciousness, and that is true morality. It has not to be cultivated. The cultivated means the false.

That's why I say the real man of character has no character. The real man of character is characterless. The real man of character cannot afford to have a character, because the character means that which you have learnt in the past; character means the past. And you have to respond to the present moment. Your character will come between you

and the present. It will force you to behave according to the past pattern, and when you behave according to the past pattern you are never appropriate.
So your so-called moral people are never appropriate, they cannot be. They miss the moment. They function out of the past so they cannot relate to the present. And there is only one life, ONLY one life: to relate to the present.

I think that what we are observing is a very subtle phenomenon, a subtle approach. It may be as successful as a college friend I once knew. He met a girl at a football game, and they hit it off so well that he took her to a show. That went fine, so he asked her to dinner. They enjoyed a leisurely dinner at a good hotel and followed that with a night club and dancing.
Along toward midnight, they were having a snack at a table for two and he said to her, "You know, I have had a wonderful time ever since I met you this afternoon. I think we have hit it off swell together, don't you?"
"Sure," she agreed. "I have enjoyed it too."
"I would like to have breakfast with you in the morning."
And he looked at her eagerly, "May I?"
"Yes," she answered, "I would like that very much."
"All right, what will I do: call you or nudge you?"

These are the roundabout ways, diplomatic ways. The so-called moral people cannot go direct in anything; they always go roundabout. They always have to be cautious, because they have to keep their masks; they cannot drop their masks. And one lie leads into another ad infinitum, and slowly slowly a person becomes just a bundle of lies.

The true man of character is authentic, is whatsoever he is. He is utterly nude, naked; he is not hiding. I would like the new humanity to be of those who are brave. Long we have lived like cowards; long long, we have suffered like cowards. It is time now to come into the open, under the sun -- to be sincere, to be authentic, to be whatsoever you are. There is NO need to hide, because every other human being is just like you. There are neither saints nor sinners but only human beings.

The whole dichotomy of the saints and the sinners is the by-product of the cultivated character. And you will be surprised that sinners are more innocent than your so-called saints. You will see in the eyes of sinners more the quality of childlikeness, more sincerity, more innocence, more truth, than you will ever find in the eyes of your so-called saints. Their eyes will be cunning -- they have to be because cultivation brings cunningness.

I would like a totally different humanity in the world, where saints and sinners have disappeared, where there are only authentic people, open to the wind, open to the rain, open to the sun... open!

This will be hated by the society very much. This will be a great problem for the society, because the open person immediately makes you uneasy if you are closed, because the open person immediately hits at the very root of your being. The open person immediately makes you feel inferior, ugly, false. The open person immediately makes you feel unintelligent, stupid.

That's why Socrates is poisoned -- an open person. Not a saint, but a man of tremendous awareness. A sage not a saint. Jesus is crucified -- a sage not a saint -- because he

was not fulfilling the expectations of the society. He was moving with thieves -- now saints don't move with thieves. He was moving with socially condemned people: gamblers, drunkards, prostitutes. He was at ease with humanity at large, with everybody. This was not tolerable. The rabbis, the saints of those days, the moralistic people, the puritans, could not tolerate it. He HAD to be crucified.
This has been happening down the ages. Now this has to be stopped! You have crucified enough. And now we have to explode in such a tidal wave on the earth that even if they crucify, they cannot find so many crosses. One Jesus can be crucified, one Socrates can be poisoned....
My effort is to create so many open people that it becomes almost impossible to crucify and to poison them. To give the quality of openness, simpleness, innocence, to SO many people -- only then can the quality of this rotten society be changed, can it be made alive. It is dull, dead. Life no more circulates in its veins.
I am against the cultivated moral character because it is neither moral nor healthy. I am against character because character creates only an armour around you; it is a defence measure, it does not allow you to be open. And a person who is not open lives in a grave.
And NATURALLY he becomes cunning.

A man walks into a bar in New York City with a parrot on his shoulder and says, "Anyone who can guess the weight of this bird gets a blow job."
One very large, rough looking customer, sitting with a group of friends, decides to toy with this man and proceeds to yell, "That bird weighs two hundred and fifty pounds."

First man: "Oh, we have a winner already!"

People become cunning. They can't say what they want. They can't be true; they are always hiding, playing games, deceiving others and deceiving themselves. This is not the true way to live this tremendously beautiful life. This is not the way to appreciate this gift from God. One should live authentically. Authenticity is morality -- and by 'authenticity' I don't mean following somebody else's commandments but living according to your own light.
Be a light unto yourself, that's all. That is my only message, and it will bring character and a character which will not be a prison. It will bring morality, and a morality which will not be hypocrisy. And it will bring a totally new kind of life to you: responsible, alive, innocent, playful... it will open the doors of the mysterious to you.
And if you ARE authentic, available, then God showers on you from all directions. It will bring great benediction to you -- not the cultivated character but the uncultivated, spontaneous consciousness.

The sixth question

Question 6
WHY DO YOU THINK THAT THE POLITICIANS ARE STUPID?

DON'T THINK: THEY ARE You can look at the world, you can look at the history, and you will find proofs in abundance. What they have done to man, just watch it,

what they continuously go on doing. Just LOOK at their games.

Scientifically, the earth has to be one now -- scientifically it is one. Nations should not exist any more. It is because of the existence of nations that seventy percent of man's energy, seventy percent of man's creativity, goes into war and becomes destructive.

Just think of a world where no war exists. It will be utterly affluent. If that seventy percent energy is released in creativity nobody will be poor, nobody will be in a state of starvation, nobody need be ill. It is because of your politicians that nations go on existing. And because of nations, the world remains helpless.

There are countries, when they grow too much wheat they have to drown it in the ocean. And on the other hand, people are starving, dying. What kind of world is this? There are countries which have been using wheat as coal in the railway trains. And people are dying! What kind of world is this? What kind of people are managing this world?

In three thousand years, five thousand wars -- it seems as if we are here only to fight, only to destroy each other. And so much energy is put into war efforts; if that energy is allowed to be creative we can make a paradise now.

Now science has made it feasible, practical -- it is no more a utopia. Paradise CAN happen on the earth; people can live in absolute affluence. And when a society lives in affluence it naturally becomes religious -- because whenever you have seen all that the outer can give, a natural desire, a longing arises to explore the inner.

People continuously ask me why Indians don't come here. The reason is simple: they are not interested in the inner. They cannot yet AFFORD to be interested in the inner, they are so poor. Their whole life consists in searching for food, employment -- how can they be interested in meditation?

Meditation is the ultimate in luxury, remember it. It is the last luxury. When all else is fulfilled, one starts thinking of meditation. When the outer is explored and known and finished, a chapter closes. Then you turn in. If the outer is still there, unknown, you cannot turn in.

You cannot become a Buddha, because you are not yet finished with, tired of the outer. You are tremendously interested in it. Just think of a hungry man: if you talk about meditation to him, it will be just insulting him. It will be humiliating him. He is hungry, he needs bread -- and you say to him, "Man cannot live by bread alone"? He will kill you! He needs bread, and you talk about God?

The East is turning communist every day for a simple reason: because unless the East becomes rich there is no other way -- it has to become communist.

Marx was absolutely wrong in prophesying that the richest country would become communist first. The poorest country can become communist first. Russia was one of the poorest countries, China is again one of the poorest countries. Now the third number is India. Marx's whole logic failed. He was thinking the richer a country is, the more possibility there is of conflict between the poor and the rich.

But he was not aware that when the whole society becomes richer, the poor is no longer poor either. He goes on

becoming richer and richer. In fact the poor man of America is far richer than the rich man of India. He has better medical care, better housing, better cars, radio, television. Even the richest is poor compared to him -- the richest in India is poorer. He is still hankering.
People ask me why Indians are not here. They cannot be here because we are REALLY interested in meditation. They go to Satya Sai Baba because meditation is not the question there -- miracles are happening. They can hope. They are ill: maybe Satya Sai Baba, by his miracle, can take their illness away. Maybe they are unemployed: by his blessing they will be employed. They are poor: by his blessing they will become rich. They go to Satya Sai Baba -- he deals in things which they need. And they are really surprised when Swiss-made watches appear out of nowhere. That is their real object -- they want Swiss-made watches.
Stupid people, and stupid are their saints. Now a saint playing games, magic games, ordinary magic games! We have sannyasins -- Avinash can do it, Sarvesh can do it -- just small games, of no value at all, of no religious value at all. Maybe entertaining.

But here we are interested in meditation, in the inner journey. Hence people are coming from the faraway corners of the world -- but not the Indian masses. Yes, a few chosen Indians come -- those who are interested in exploring the inner -- but only a chosen few. Those who are really intelligent and want to get rid of all kinds of stupidities, they come. But the masses cannot be interested; they will not understand what is happening here.

So in the masses, thousands of rumours about me go on spreading. And the yellow newspapers, they go on circulating all kinds of lies. Or even sometimes when they print the truth, they give it such a colour and such an interpretation that it becomes a lie.

Look at the world, what the politicians have done to it. It CAN become a paradise. Everybody is in tremendous need of going in, but first the outer things have to be fulfilled. And those outer things CAN be fulfilled, but nations have to disappear, boundaries have to disappear. Now politicians won't allow that -- because with the boundaries, they will disappear. They can exist only with nations. They can exist only if the people are kept in terribly bad conditions.
You will be surprised... you can see it happening in Iran. In fact the emperor of Iran has worked hard to make the country rich, educated, cultured. And because he has succeeded, he is in trouble. Now people are rich, now people are educated, now people have ambitions. Now the politicians want to capture the country. The emperor cannot exist for long. He must be crying and weeping, because what is happening is his own doing.
It happened once, the king of Ethiopia was told by a group of scientists visiting his country, "We can improve the health of your people. The basic problem with your people is that they are drinking dirty water. That's why they are ill, lethargic, no energy. This can be changed very easily -- just purer water has to be made available."
And do you know what the king of Ethiopia said? He said, "Then after that, revolution. I don't want anything to do with it. Let them be as they are."

And in a way he is telling a truth. If people remain poor and starved, they cannot be revolutionaries. They cannot hope for better things, they cannot be ambitious for better things. The politician exists there only because people are in such a terrible state that they cannot do anything to fight with the politician; otherwise they will throw him away.
Once a country starts becoming a little richer, then people start becoming aware of many things they have never been aware of. When people are poor they think of fate, past karma. When they start becoming richer they forget all about fate and past karma -- they know that they are being exploited, they know that they are being KEPT poor. They become angry, they become rebellious.
No politician wants the country to be really rich -- although they say that the country should be rich, but that is only talk. They don't want the country to be rich, they don't want the country to be educated, they don't want people to think on their own. They don't want people to be REALLY religious; they want them to be Hindus and Christians and Mohammedans, but not really religious -- because to be really religious means to be revolutionary. They don't want people to think at all, so they can go on and on living in slavery, not able to think of better things, of better possibilities.

You ask me: WHY DO YOU THINK THAT THE POLITICIANS ARE STUPID?

They are -- because they are keeping the whole world in stupidity. They are not only stupid, they are stupidly cunning. And remember, only stupid people are cunning.

You may not have thought of it that way. An intelligent person is never cunning; intelligence is enough, he need not have any cunningness. The stupid person has to substitute for his intelligence; he has to become cunning.
And the politicians are hungry, hungry for power -- power-mad. Their only joy is to dominate. They talk about service only to dominate people.
You will have to see deeply into all these things. If man is made aware of all these things, within these coming twenty-five years the earth can be a totally new phenomenon.

e. e. cummings has said: "A politician is an arse upon which everyone has sat except a man."

And that is true: the politician is not yet man -- barbarous. The desire to dominate others is ugly; it is violence, pure violence and nothing else. To reduce people to slaves is the greatest violence possible. And that is the desire of every politician: to dominate, to dominate absolutely.
Once a politician is in power, he becomes a totalitarian, he becomes dictatorial. He talks about democracy, but behind the democracy is dictatorship. It is always so. When the politician is not in power he is democratic; when he is in power all democracy disappears. It remains a mask, and all kinds of ugly desires start coming to the surface.
Politicians are stupid, and people allow them because PEOPLE are stupid. Spread intelligence into people, spread thinking into people. Make people more aware of what is happening to their life -- it is THEIR life, and they have to do something about

A politician had to stop his car right in front of a mental institution, because it broke down . For a very long time he fiddled around with it, trying this and that, but he couldn't get his car to work. When he was ready to give up, a man came out from the hospital, took a look at what he was doing, and then just moved one screw, and the car started. The politician was quite surprised. "I thought you were mad," he said.
"Yes, of course I am mad," answered the other. "But I am not stupid!"

Politician: Tell me, how do you know when a person is insane? Psychiatrist: Well, firstly I ask them questions that an average person can answer easily. For example: If Captain Cook made five trips around the world and was killed on one of them, which one was it?
Politician: Er... well.... Couldn't you ask me a question on another subject? I'm not very good at history.

I'm not saying they are stupid -- they ARE. I'm simply stating a fact. And my fact is so simple, you can find millions of proofs for it on your own. I need not give you proofs, the whole history is a proof. Every day newspapers bring thousands of proofs. The state of the world, this hell that we are living in, is the proof.

The last question

Question 7

OSHO, IS IT ALWAYS WRONG TO THINK LOGICALLY?

NOT ALWAYS If you are a scientist you have to think Logically; there is no other way to think. You have to move logically, step by step. That is the only way to deal with the objective world. I am not against logic.

If you are working with the objective world, logic is the only way, doubt the only procedure, questioning the only method. But if you are dealing with the subjective, then you have to reverse all the processes -- then to be illogical is the way, to be non-questioning is the method. Trust is the whole process, the whole procedure.

These are two dimensions of your being: outgoing, ingoing. When you are going outwards, it is one kind of movement; when you are going inwards, the road is the same but it is a totally different kind of movement -- your direction is opposite. When you are going closer to the object you have to be logical; when you are coming closer to yourself, you have to transcend logic.

And reality is both: objective and subjective. So the whole man will be logical when he is dealing with objects, when he is working in the lab, when he is a mathematician or a biologist or a chemist or a physicist or a physician -- he will be utterly logical. But logic will not be his only way of life. When he comes out of the lab, with his children, with his wife, with the friends, he will not be logical -- he will be loving. Logic knows no love. And when he is sitting in prayer or meditating, he will forget all about questioning. He will fall into a deep trust with existence.

The real man is capable of both. Up to now there have existed only half men. One who is logical becomes incapable of going into the direction which is not logical; he is obsessed with logic. Then he is not using logic, he is obsessed with logic; then he is not the master, logic has become the master. He is encaged. He will remain half. He will miss the other half which is very valuable, immensely valuable -- more valuable than the logical because it is inner. He will not know anything of his subjectivity: he will not know who he is.

And not knowing yourself, whatsoever you know is not much use. Self-knowledge is the foundation of all true wisdom.

And there have been people who have gone into their own being; they become illogical, and they become incapable of logic. That's what happened in the East: people became incapable of logic. They can sing a beautiful song in the temple, and they can dance to abandon. But logical procedure has completely disappeared from the Eastern hemisphere.

That's why science could not grow here. In the West, logic has become the only way of life, so love has disappeared, prayer has disappeared, meditation has disappeared. Now there is no need for the East to be East or the West to be West. Now we can say to Rudyard Kipling that the meeting is happening.

East and West have to dissolve into each other so that we can create a whole man. The whole man will be logical AND illogical; he will use both as two wings.

You ask me: IS IT ALWAYS WRONG TO THINK LOGICALLY?

No, not always wrong. Sometimes that is the only thing; in some dimensions that is the only way to think.

A couple of newly-weds were on their wedding night at the motel, and prepared for bed for the first time. The bride was waiting expectantly in bed while the groom undressed. As he removed his shoes, she was shocked to notice that he had no toes. She looked at him inquiringly and he said not to worry, "I had tolio when I was a child."
Tolio? The woman had never heard such a word.
As he removed his pants and was standing in his undershorts, she saw he had no knees. Again shocked, she looked at him. "Don't worry," he said, "when I was a teenager, I had kneesles."
Kneesles? Again, the woman had not heard that word.
As he removed his undershorts, the bride snapped, "Don't tell me you had smallcox."

It is perfectly right to be logical sometimes -- it is absolutely right. But one should be available to the world of the illogical too; one should remain available to both dimensions. Then life is rich. Then you are capable of inhaling and exhaling, both. Then you are capable of meditating and concentrating, both. Then you are capable of mathematics and music, both. Then you are capable of love and of aloneness, both.
This is my idea of a whole man.
Philosophia Perennis, Vol 2

Chapter #11
Chapter title: Only God Is
10 January 1979 am in Buddha Hall

... THAT THESE UNFORTUNATES SEEK AFAR THE GOODNESS WHOSE SOURCE WITHIN THEY BEAR.

FOR FEW KNOW HAPPINESS: PLAYTHINGS OF THE PASSIONS, HITHER; HITHER TOSSED BY ADVERSE WAVES, UPON A SHORELESS SEA, THEY BLINDED ROLL, UNABLE TO RESIST OR TO THE TEMPEST YIELD.

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

BUT NO: 'TIS FOR THE HUMANS OF A RACE DIVINE TO DISCERN ERROR, AND TO SEE THE TRUTH.

NATURE SERVES THEM....

... THOU WHO FATHOMED IT. O WISE AND HAPPY MAN, REST IN ITS HAVEN. BUT OBSERVE MY LAWS, ABSTAINING FROM THE THINGS WHICH THY SOUL MUST FEAR, DISTINGUISHING THEM WELL; LETTING INTELLIGENCE O'ER THY BODY REIGN.

SO THAT, ASCENDING INTO RADIANT ETHER, MIDST THE IMMORTALS, THOU SHALT BE THYSELF A GOD.

THE LAST SUTRAS OF PYTHAGORAS ON PERFECTION.... The first thing to be remembered: that perfection is not a goal. No enlightened person has ever been goal-oriented; he cannot be. Goal-orientation is the way of the mind. Mind exists through goals, mind exists in the future, mind exists in ambition. Mind is always an achieving mind.

The enlightened person lives in no-mind. No-mind is enlightenment. Hence, the enlightened one cannot be goal-oriented; he has no future, for him all is present. And that's why he's continuously misunderstood. He talks of the present but people hear him through their minds, and minds immediately distort. Minds immediately change it into a goal, into some idea that has to be achieved in the future. Perfection is not a goal but a reality. It has not to be achieved but only recognized. All that is needed is a recognition of something which is already present. You ARE perfect -- it is not that you have to become perfect. There is no should implied in it; you are already it. It has only to be recognized, you have to become alert to it, you have to be aware of it -- what you are. Perfection is already the case.

But people go on making it a goal. They say, "We have to be perfect. We have to become enlightened. We have to attain nirvana. We have to enter into paradise." They make a faraway beautiful goal and then the mind can continue.

Mind needs future -- any kind of future will do. You have to become rich, you have to become powerful, you have to become beautiful, you have to become wise, you have to become enlightened -- it doesn't matter. If BECOMING IS there, mind will persist. And the persistence of mind is your whole misery. It keeps you tense. It keeps you in anxiety, anguish, a continuous fear of missing the goal. It keeps you greedy -- a continuous lust to attain the goal. And whatever the goal is, it does not matter -- money or God, success or samadhi -- it doesn't matter at all.

Let it sink deep in your heart: wherever the goal is, the mind is; wherever the future is, the mind is. Tomorrow is another name for the mind. Tomorrow exists nowhere else except in the mind; they are dependent on each other. If you drop tomorrows, mind will simply evaporate; it cannot exist.

Mind has no present tense; it cannot be herenow, so it goes on giving you new ideas. If you are tired of the world it says there is another world. If you are tired of this life it says, "Don't be worried, there is an after-life -- but go on running."

Stephen Crane has written these beautiful lines:

I saw a man pursuing the horizon;
Round and round they sped.
I was disturbed at this;
I accosted the man.
"It is futile," I said.
"You can never..."
"You lie!" he cried,
And ran on.

This running, this continuous running after the horizon which exists nowhere, which is an illusion... but it appears to be there. And so close and so alluring, so tempting, so magnetic, and SO close, that it seems just a little effort, just a little effort more.... It is just a few miles ahead. And it is so clearly there, so radiantly there -- how can you remain untempted? It appears within reach, but you can go on running and running... you will never arrive. The distance between you and the horizon will always remain the same, because the horizon exists nowhere except in your mind. It is an appearance, it is an illusion. All goals are illusory -- worldly, other-worldly. To be herenow is the way of being in truth, in reality.

So this is the first thing to be remembered, otherwise Pythagoras will be misunderstood by you, Pythagoras will be distorted by your mind. You will start thinking, "How to become perfect?" It is not a question of becoming -- you are already perfect. Perfection is your being. Becoming is running after a goal; being is relaxing into your nature, relaxing herenow, resting in the moment... and suddenly that which was not available becomes available. You were not aware of it; suddenly you are awakened to it. Perfection is an awakening.

... THAT THESE UNFORTUNATES SEEK AFAR THE GOODNESS WHOSE SOURCE WITHIN THEY BEAR.

Pythagoras calls those people unfortunates who live in the mind, in the becoming, in the tomorrows. And when you live in the tomorrows you automatically also live in the

yesterdays. They go together, they are not separate -- the yesterday and the tomorrow. And you are sandwiched between these two falsities. The yesterday is no more and the tomorrow is not yet. The yesterday is gone forever and tomorrow never comes. Between the two is the present moment.
Jesus says: Look at the lilies in the field -- how beautiful they are! They think not of the morrow; they live in the here-now. And even Solomon, attired in all his grandeur, was not so beautiful.

To be herenow is to be attired in divine glory. To be herenow is to attain the splendour of existence. To be herenow is to be in bliss, is to be in paradise.

... THAT THESE UNFORTUNATES
SEEK AFAR THE GOODNESS WHOSE SOURCE
WITHIN THEY BEAR.

Pythagoras says: Those people who go on seeking and searching for something far away are unfortunates, cursed. And nobody has cursed them; they have cursed themselves. Nobody has planned their unfortunate life; they are solely responsible for it. That is their whole invention, their own invention.
Your misery is your invention: your bliss is your nature. Misery needs much effort, it has to be planned, it has to be earned. It is going against nature, hence it is very arduous. It is going upstream. It is a continuous conflict with nature. Nature knows no future, nature is always here. Nature is always THIS moment and nothing else. The trees are

growing this moment and the rivers are flowing this moment. Everything is happening this moment, except your mind. Even your body is growing this moment. Your blood is circulating this moment, your heart is beating this moment. Except your mind everything is herenow. Mind is far away.

And this mind is the root cause of your misery. It is not because of past karmas that you are suffering, no. It is not that God has destined you to suffer, no. It is not because Adam and Eve committed sin that you are suffering, no. These are tricks to avoid the responsibility -- then anything will do: Adam and Eve. Poor Adam and Eve, and they become scapegoats. Or if that parable loses vitality, as every parable, every metaphor does as time passes by, as it becomes a cliche, it loses potential, power, then you create new ideas.

Then the theory of karma -- that in the past lives you have done so many wrong things, that's why you are suffering. Don't blame your past lives. You were the same in your past lives; you were suffering then too. Your suffering has a cause herenow; it is not in the past lives. This is just unburdening yourself, and very dangerous is this unburdening because then you will never change, you will remain the same. What can you do about the past lives? They are gone, nothing can be done. You have to suffer. Or kismet -- fate.... Nobody is doing you any harm, God is not evil; God has not preordained you to suffer. If this was so, then God would have been a sadist, pathological, far worse than any devil -- preordaining innocent people to suffer for no reason at all? Then existence would have been very unjust, unfair, not worth living. And religion would

have been a mockery. God has not preordained, predestined you to suffer. But that, too, by and by lost its potential over people's minds. It was repeated too often. Then the theory of karma was dropped. Then the idea of predestiny was dropped.

Now we have invented new ideas. Karl Marx is against religion but basically he is not different. He says it is historical necessity. Again, in other words, the same idea of fate. Your suffering is predetermined by history -- you are suffering because of an economic fate, because of class struggle. And unless classes disappear, suffering cannot disappear. Again you are unburdened -- what can you do? When the utopia comes, when communism comes on the earth, then suffering will disappear. Suffering is caused by the rich people, suffering is caused by the capitalist. But the capitalist himself is suffering. In fact, the rich people are suffering more than the poor. Why? -- because the rich people have all that one needs not to suffer and yet they see the futility of it, the utter futility of it. Their suffering is tremendous.

The poor person suffers because he is hungry. The rich person suffers, not because he is hungry, but because now he knows that you may have a good house, good food, a good wife, a cozy family, a warm atmosphere, and still inside you ARE hungry -- a spiritual hunger. Life is meaningless, pointless, accidental, empty. A great suffering arises. The poor suffers physiologically; the rich suffers psychologically.

Why are the rich suffering? If it is only a question of richness, then the rich should not suffer. But it is again an alibi, a rationalization, so that you can continue in your old

ways and your old patterns. That too proved to be another fallacy; now it too has become a cliche.
Then Sigmund Freud invented something else. He said, "It is because of your unconscious instincts, passions that you have carried from your animalhood -- it is because of those wounds in the unconscious that man is suffering." Now what can you do about the unconscious?
These are just different names for the same trick, the same strategy, "I am not responsible. Something else.... The unconscious, history, economics, God, fate, karma, anything will do -- XYZ -- anything will do. But one thing is certain, that I am not the cause of my suffering." And that is where your whole misery lies, in that trick.

UNDERSTAND WELL: you are the cause of your suffering, nobody else. To recognize this is the first step into being a religious person. You don't throw your responsibility onto others, you simply recognize the fact that "I am the cause of my suffering." And with that, of course, you will feel a little sad, you will look a little stupid. If you are the cause, then why do you go on creating suffering for yourself? -- because you don't LIKE to suffer. In the beginning you will feel a little sad, stupid, puzzled, confused. But soon you will feel a great freedom. If you are the cause of your misery, then you can be the cause of your blessing, of your bliss; then great freedom is attained. When one takes responsibility on oneself, one becomes free. You become free from past karma, you become free from fate, kismet, you become free from history, you become free from psychology. You become free from ALL

excuses. And once you have pinpointed the real cause, things start changing.

... THAT THESE UNFORTUNATES SEEK AFAR THE GOODNESS WHOSE SOURCE WITHIN THEY BEAR.

We are searching for bliss, we are searching for happiness, but very far away, in faraway lands, in utopias, in fantasy, we are dreaming. And life remains a suffering, and we go on dreaming about better lands, better states of the society, better states after life -- paradise, moksha. These are all fantasies! They are created by us so we can bear our suffering, so hope remains. But this is very unfortunate. It is because of this hope that you remain in a hopeless state. It is because of this seeking that you go on missing. Lao Tzu says: "Seek and you will miss." Why? -- "Seek and you will miss." Because it is INSIDE you. It can be found only when all seeking ceases.

Seeking means you are running after something, some shadow, some illusion, some dream, some desire. And when you are occupied with some dream you cannot look within. You cannot look into the seeker when you are running after the sought, you cannot turn in. Your eyes are focussed on the horizon. You remain an extrovert -- you cannot look within because you have become obsessed with the without.

The without becomes your whole life from birth to death -- not even a single empty moment when you can rest and relax to feel who this seeker in you is.

A Zen Master was talking to his disciples and somebody, a stranger who was not aware of the Master's way, had also come to listen. And the Master said, "You need not go anywhere, you need not seek, you need not even inquire."
The stranger who was in the audience could not understand, because he had always understood religion as a seeking, as a search, as an inquiry, a search for truth, seeking God, an inquiry into reality. "And what is this man saying? -- no inquiry, no search, no seeking?" He stood up and he said, "What are you talking about? What are you teaching to these people? Without seeking, how am I ever going to find myself?
The Master stepped down from the podium, went into the audience, took hold of the stranger by his collar, and shook him hard. The stranger was even more puzzled. "What kind of man is this?" For a moment his thinking stopped because he was not expecting such an act on the Master's side -- he was looking like a ferocious lion, dangerous. His thinking stopped for a moment. In such moments it happens.
And the Master said, "This is it! Without seeking, without inquiry -- you ARE it! "

This is it! And whenever your mind stops, you will find it. It is not a question of searching and seeking. It is a question of relaxing into your own self. Search means going out -- of necessity, search means going out. And the Lord of Lords abides within. You are Gods, just unaware, fallen asleep in your seeking. Your seeking is your sleep.

... THAT THESE UNFORTUNATES SEEK AFAR THE GOODNESS WHOSE SOURCE WITHIN THEY BEAR.

Jesus goes on saying again and again: "The kingdom of God is within you." But Christians go on seeking God outside. Jesus has repeated this statement so many times, but it still seems that nobody has heard it. If the kingdom of God is within you then you need not go anywhere, a single step outside and you will be going away from the kingdom. You will not be coming closer to the kingdom. Seeking means going away. Lao Tzu is right: "Seek and you will miss. Do not seek and find immediately," he says.

Just think of those beautiful moments when you are not doing anything. Yes, everybody has tasted it a little bit. They come in spite of you, they come as gifts from God. You may not have recognized them. Some day, just taking a sunbath on the seashore, doing nothing, just being... and suddenly existence changes its quality. There is joy, for no reason at all! It starts welling up within you. There is no cause for it, no outside cause; something is happening inside you. Resting in the sun, in the wind, suddenly you are transported to another world, to another realm, to another dimension of your being.

Man can be in two states: becoming and being. Becoming is misery, being is bliss. Becoming is going out, being is coming back home. Becoming is seeking, being is non-seeking. Becoming makes you miserable, makes you unfortunate. Learn the ways of being. Some day, looking at the sunset, you have felt it -- for a moment, just for a moment, like lightning a flash comes and goes. Holding the hand of your beloved, your friend, sometimes that taste has come to you, the taste of bliss. Sometimes just looking at a flower and something has opened up within you; the flower

triggered a flowering in you. And sometimes looking at the stars something started shining within you -- those stars started reflecting in your consciousness, you became a starry night. And there was joy, and there was immense celebration, and there was a song born in your heart.
It comes and goes, because you don't know the art of remaining in that moment forever. It comes in spite of you. But you can invite it, you can invite it consciously. And then, slowly slowly, you can learn the knack of being in that moment, or entering into that moment whenever you want. Then even in the marketplace you can enter into that space any time you want; any time you relax it is there. Then even when you are in the turmoil of the world you can go into your deepest core and be rejuvenated.
You are the center of the cyclone and you. are living as the cyclone and you have forgotten the center completely. Becoming is the cyclone, being is the center. And we all live on the circumference, hence we are miserable, sad, serious, joyless, juiceless. Come back home.

FOR FEW KNOW HAPPINESS...

WHY? IT IS EVERYBODY'S BIRTHRIGHT! To be happy is a natural phenomenon. Look at the trees, look at nature -- everything is happy. Happiness is simply the case. Only man has fallen apart, only man has taken a new route -- the mind. Only man has developed dreaming and has gone further and further away from his being.

FOR FEW KNOW HAPPINESS...

It is everybody's birthright but only a few know it. Once in a while a Buddha, a Jesus, a Mohammed, a Pythagoras, a Patanjali -- only once in a while. It should not be so! This is a very pathological state. Just think: you have millions of plants in your garden and only once in a while one plant brings one flower. What kind of a gardener are you? And what kind of garden is this?

If we understand a little bit, if we look inside a little bit, just the reverse will be the case: only once in a while will you find a man who has missed bliss -- only once in a while. The world should be full of Buddhas! Only once in a while will you find a man who has not known it, who has not lived it. That can be understood, that once in a while a man has missed. But this is completely non-understandable: that EVERYBODY IS missing.

And the people who don't miss are misunderstood -- not only misunderstood but destroyed. The people who have eyes are destroyed by the blind. The people who are healthy and whole are destroyed by the ill and the pathological, because the pathological is in the majority. Of course democratically he is decisive.

Before Jesus was crucified, Pontius Pilate asked the people... because it was the tradition in those days that on certain holidays one person could be forgiven. There were four persons on that day to be crucified. It was a holiday: three thieves and one Jesus -- four persons were to be killed. Pontius Pilate was hoping that people would ask for Jesus to be forgiven, because he had looked into Jesus' eyes and found simple innocence and nothing else.

When he had asked Jesus, "What is truth?" Jesus had not answered, he had not uttered a single word. He remained

simply quiet, silent, just a pool of restfulness, just serenity he was. That was his answer. And Pontius Pilate COULD understand it -- truth cannot be said but only shown. He could feel the presence of the man. He was innocent, childlike; he was tremendously beautiful. And Pontius Pilate was feeling a little guilty to crucify this beautiful man. But the crowd was asking to kill him; the crowd was very thirsty for his blood. He was hoping that finally he would be able to persuade people to forgive this man. He asked, but they all shouted, "Forgive any one of the three thieves, but not Jesus. He has to be crucified! "

What had he done? What wrong had he done?

And one thief was released, but Jesus was killed. What was the crime of this man? His crime was this: that he was blissful amongst people who didn't know what bliss is. His crime was that he was truthful amongst people who lived in lies. His crime was this: that he was innocent amongst people who were cunning. His crime was this: that he had eyes amongst people who were blind. And the blind were offended, and they have ALWAYS been offended.

They were offended by Pythagoras. They are offended by me! They have always been offended. And the simple reason is that whenever a man like Jesus or Pythagoras walks amongst people, his height makes them feel like pigmies; his depth makes them feel so shallow that they cannot forgive him. They have to destroy this man. It feels as if this man is offending, hurting them, because "If he can attain such bliss then why can't I? If he can live in the kingdom of God then why can't I?" Great jealousy is aroused.

This is strange. People should learn the art when there is a man who is blissful -- but, on the contrary, they become jealous. They become so jealous that a great murderous thirst arises in them.

FOR FEW KNOW HAPPINESS: PLAYTHINGS OF THE PASSIONS, HITHER, THITHER TOSSED BY ADVERSE WAVES, UPON A SHORELESS SEA, THEY BLINDED ROLL, UNABLE TO RESIST OR TO THE TEMPEST YIELD.

This is the situation of the so-called normal man -- he is not normal at all. Buddha is normal, Pythagoras is normal, because they are natural, hence they are normal. But the word 'normal' has another meaning too: it comes from 'norm' -- average. Normal in ordinary language means the average. Then Buddha is abnormal; then he's not normal, he is not the norm. Then Pythagoras is abnormal. And the millions who are known as normal are not normal at all, because they are not natural. They are in the majority, true, but truth needs no votes; it does not depend on votes. Galileo was alone when he said that the earth moves around the sun, not vice versa. The whole world had believed for millennia that the sun moves around the earth. Still in language the old habit persists: we say 'sunset', 'sunrise' -- still. And I think this is going to persist. The sun never rises and never sets, it is simply there; only we go on round and round around it. When Galileo said it for the first time, of course, the church and the state were offended. He was forced to go into court and he was asked by the priests to apologize, because "How can you dare? Millions of people

forever and ever have believed. How can so many people be wrong and you alone right? Have you gone mad? What kind of egoist are you?"
Galileo must have been a tremendously beautiful man, not at all pathological. He said, "Okay, then I apologize. But my apology won't make much difference -- the earth will still go on round and round the sun. My apology will not make ANY difference. I can apologize. I can say, 'Yes, the sun goes round the earth,' but let me remind you, this won't make any difference at all. Things will remain as they are."
He was told, "How can so many people be wrong?"
But truth is not decided by voting. It is not a question of how many people believe in it. It has always been an individual experience. Pythagoras knows it -- he has experienced it. The knowing depends on his experiencing, not on your votes. Truth cannot be decided democratically. Truth still remains aristocratic, because it is based, rooted in individual experience; it is not of the mob and the herd.

FOR FEW KNOW HAPPINESS: PLAYTHINGS OF THE PASSIONS...

And what is the situation of the ordinary person in the world?

HITHER, THITHER TOSSED BY ADVERSE WAVES...

YOU CAN WATCH YOUR OWN MIND, what kind of state you live in. You don't have one mind -- the first thing to be understood -- you have many minds. You don't have a single self, you have many many small selves. You are a

crowd inside. Outside there is a crowd, and inside there is a crowd. You are really crowded! You are poly-psychic; many minds exist in you. And you can see it: one moment you are so loving and another moment you are so full of hatred. You don't have any individuality, you don't have any integrity. One moment you can be trusted, another moment you cannot be trusted at all -- because one moment one mind functions in you, another moment another mind has come on top in you. You are like a wheel moving: one moment one spoke is on the top, another moment it has gone down, another spoke has come on the top. And this goes on, this wheel goes on moving.

Before going to sleep you decide, "Tomorrow morning I am going to get up at five o'clock." At five o'clock you say, "All nonsense -- who cares?" You take another turn, you tuck yourself up well, back into the blanket, and fall asleep. In the morning again you repent. You say, "What happened?" And you have been doing this your whole life: deciding and cancelling. In fact, the reality is: the mind that had decided in the evening was not there at five o'clock. It was another mind who said, "All nonsense. Who cares?" And then again when you were taking your breakfast and feeling very bad... mm? because you have again cheated yourself, deceived yourself. You have again failed; in your own eyes you look unworthy. You could not manage to do a small thing of getting up at five o'clock. You feel very very bad because you don't have any will, not even such a small will. You feel impotent, hence great repentance arises in you. But this is again another mind -- it may be the third mind -- and this way round and round you go.

You love the person and you hate the same person. In the morning you are a lover, by the evening you are the enemy. One moment you would like to DIE for the other person if it is needed. And after just a few moments you may even be ready to kill the person. Both are your possibilities.
You are not one, you are not crystallized, you are not centered, you are not an individual. You are not yet one mind, one self. And that is how you are living: tossed hither and thither by adverse waves. You are just a plaything of passions. You don't know what you are doing and why you are doing it. You simply go on doing things like a robot, as if somebody else goes on pulling your strings. You are not a master of your own self -- you are a driftwood...

UPON A SHORELESS SEA, THEY BLINDED ROLL,
UNABLE TO RESIST OR TO THE TEMPEST YIELD.

Neither can you resist the temptation nor can you yield to it. You are always half-half, you are never total in anything. If you are total in anything, immediately you will become an individual. Totality brings individuality. But you are partial in everything. Only a part goes into it, only to a certain extent do you go, and then you stop yourself -- only so far. You live a lukewarm life; you are neither cold nor hot.
Coldness has its own beauty and heat has its own beauty, but you are neither: you are just lukewarm. And to live a lukewarm life is to live a very lousy life. You don't know what intensity is, what totality is. You don't know any moment in which you were drowned totally, utterly lost. If you had known that moment you would have known

prayer. Drowned, drunk, lost, totally, one hundred percent -- you would have known prayer, your life would have changed. You would have become a new man, you would have been reborn.

Or, if you had known TOTAL aloneness, remembrance -- full remembrance, just awareness and nothing else, one hundred percent awareness, not lost at all -- then you would have known what meditation is and that would have changed you.

Prayer means: lost totally, drowned totally, surrendered totally, nothing is being held back, you have gone one hundred percent into it -- ANYTHING, and it becomes prayer. If in your dance you can go one hundred percent into it, it becomes prayer. Making love, if you can go one hundred percent into it, it becomes prayer. Anything! It doesn't matter what it is.... The quality of prayer comes by being one hundred percent into it; you have forgotten yourself utterly, you are a drunkard.

Prayer is the way of the drunkard, the way of the lover -- one who can abandon himself, one who can cease to be, one who is ready to evaporate. It is the way of trust. But ninety-nine percent won't do, not even ninety-nine-point-nine percent, no. It has to be one hundred percent.

And the other pole is meditation: one hundred percent remembrance, mindfulness, awareness; you are just pure light. It is the way of being alert, aware, watchful, of being a witness. It is the path of the alone.

In prayer two are implied -- the lover and the beloved. That's why Sufis call God the Beloved. Zen has no idea of God at all. Buddha says there is no God, there is no need. On the path of meditation God is not needed, because

meditation is not a relationship -- prayer is. Prayer is relating. Meditation is total freedom, aloneness, the flight of the alone to the alone. There is no other, so there is no question of drowning yourself, but one hundred percent mindfulness will be needed -- less than that won't do. And you become transformed. Whenever you are one hundred percent alive, at the optimum, the revolution happens. But as people are ordinarily, they are never one hundred percent in anything. They are hotchpotch, they are always mixed. And the mixture keeps them in a contradiction: one part going to the south, another part going to the north, and they are constantly in strain and stress. Neither can they resist nor can they yield, and these are the two ways to attain perfection: either resist totally -- that is the way of meditation -- or yield totally -- that is the way of love. But people remain half-half, divided. And a house divided against itself is bound to fall sooner or later.

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

IT IS A TREMENDOUSLY SIGNIFICANT STATEMENT. It is significant because Pythagoras does not stop at it. Sufism ends on this, the path of love ends on this. Pythagoras still goes on. He mentions it, but he is not the man of prayer -- he is the man of meditation. He is a Buddha, not a Bahauddin. He is a Mahavira, not a Meera. But he mentions it, he mentions:

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

The man of prayer will stop here. There is no need for him to go any further. If this treatise had been written by the man of prayer, this would have been the last sutra -- then there is no other possibility of going anywhere. Prayer is the end. Prayer is the full point. This is prayer:

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

What else can be done? One can pray to God: "Open our eyes. Open the eyes of all these people -- who are not born blind but are behaving as if they were blind, because they go on keeping their eyes closed."
The path of love is a prayer to the whole: "Only you can do something. We are small, tiny parts, nothing is possible on our own." But then one has to depend totally... and it happens. Then one has not to make any effort of any sort, then one has to simply surrender. And in that very surrendering -- the happening. In that very surrendering -- the transcendence. It is not that when you surrender, surrender will function as a cause and transcendence will come as an effect, no! The moment you surrender, the happening is simultaneous. Surrender AND transcendence happen together, INSTANTLY in the same moment. There is no gap between them.
But Pythagoras is not a man of prayer. He has to go on. He says:

BUT NO: 'TIS FOR THE HUMANS OF A RACE DIVINE TO DISCERN ERROR AND TO SEE THE TRUTH.

It seems as if off-guard he uttered this sentence:

GOD! THOU COULDST SAVE THEM BY OPENING THEIR EYES.

... as if off-guard he uttered this sentence. This is alien to his spirit. Or maybe he mentioned it just as a reminder that that too is a way. But that is not HIS way, so he immediately denies it. He says:

BUT NO: 'TIS FOR THE HUMANS OF A RACE DIVINE TO DISCERN ERROR, AND TO SEE THE TRUTH.

"No, we don't ask you, we cannot ask you. Even if I have asked, please don't do it. We have to do it on our own. We have to make all kinds of efforts to purify ourselves. We have to dig deep wells into our beings to discover the source of life. Please, don't you come in. Don't do it."
Buddha never prayed. Mahavira never prayed. Prayer does not cross their ways. They made every effort that is humanly possible, every possible effort -- one hundred percent. They risked ALL in the effort, and in that risking they became aware. They were cleansed, purified. Their unconscious disappeared, they became only consciousness. In that consciousness is the transcendence. They remembered themselves.
Pythagoras belongs to the same path as Mahavira, Buddha, Patanjali, Lao Tzu, Chuang Tzu. He does not belong to the other path: Krishna, Zarathustra, Jesus, Mohammed, Meera. But both paths are valid, and each one has to choose

his own path, each one has to decide what his type is. Each one has to look into himself for his own leanings.
There are people for whom love is so natural that meditation will be very difficult. They will be going upstream, against their nature. There is no need! For lovers it is enough to be in love with existence, to be in a prayerful state with existence, to be in deep thankfulness, gratitude, and leave everything to God -- to be in a let-go and allow him to do. And it happens: if the part allows, the whole immediately takes over. But it happens the other way too: if the part tries totally, then too it happens.

But remember, that does not mean that God's help does not come to the meditator, no. The help comes unasked for. The help ALWAYS comes. And it comes to the lover, but it comes through asking. That's why Jesus says: "Ask and it shall be given unto you. Knock and the door shall be opened unto you." It comes through asking, the lover invites, the lover calls, prays, weeps, cries. The lover is like a small child crying for the mother. It comes to the meditator also, but unasked it comes.

BUT NO: 'TIS FOR THE HUMANS OF A RACE DIVINE TO DISCERN ERROR, AND TO SEE THE TRUTH.

"No need," Pythagoras says, "for you to come in. We will do it on our own. You have given us enough energy for it. You have given us the dignity to attain it. You have given us enough power to discover ourselves. To ask your help is not right -- you have already given it; we have only to discover it. You have already arranged it in such a way that

if we make a little effort we will know. So no more can we ask. That is not right, that is not fair." Although:

NATURE SERVES THEM....

He says, "We are not asking, although nature goes on serving those who are making efforts on their own without asking for any help. God helps those who help themselves."
It is not a question of asking or not asking. Let me tell you: Buddha was helped by God as much as Jesus was, not a bit less. Mahavira was helped by God as much as Meera was, not a bit less. Meera asked for it, Mahavira never asked for it. The way of Mahavira is that of the masculine mind, the way of Meera is that of the feminine mind. Meera asks and is receptive. Mahavira never asks, that is against his dignity, that is against his type of mind. He will try on his own.
But the help comes all the same. It comes to those who ask, it comes to those who never ask. In fact, when you work one hundred percent on yourself, that is a way of asking without asking. When the whole sees you working so hard, so arduously, so totally, you are rewarded.

NATURE SERVES THEM....

... THOU WHO FATHOMED IT.

IT DOESN'T MATTER HOW, whether through love or through meditation.... Pythagoras says:

... THOU WHO FATHOMED IT. O WISE AND HAPPY MAN, REST IN ITS HAVEN. BUT OBSERVE MY LAWS, ABSTAINING FROM THE THINGS WHICH THY SOUL MUST FEAR, DISTINGUISHING THEM WELL, LETTING INTELLIGENCE O'ER THY BODY REIGN.

He says, "Whatsoever has been your way..." The last two sutras are for those who are coming very close... close to themselves. This sutra:

... THOU WHO FATHOMED IT.

You have perceived it, you have recognized it. It has become transparent to you.

O WISE AND HAPPY MAN...

Wisdom and happiness come together. The stupid cannot be happy. And remember by 'stupid' I don't mean only the unintellectual. The intellectual is also involved, implied. The intellectual and the non-intellectual, both go on avoiding their intelligence.
Intelligence happens only either through love or through meditation. Through love intelligence happens in the heart, and through meditation it happens in the head -- but it is the same intelligence. Its location is certainly different. That's why lovers, people of prayer, will always say that God is felt in the heart. And they are true, because that is where they first felt the arising of intelligence. It is a loving

intelligence, it has the colour of love in it, because it has been reached through love.

But Patanjali says that the SAHASRAR, the ultimate, opens up in the head, the one-thousand-petalled lotus opens in the head. This creates great confusion in people: "Where does it really happen? -- in the heart or in the head?" If you listen to Patanjali it happens in the head, at the top of your head. If you listen to Bahauddin, to Jalaluddin Rumi, to A, Hillaj Mansoor, to Meera, to Chaitanya, to Saint Francis, to Teresa, then it happens in the heart -- the lotus opens there. Now it is very confusing to people, but there is no need to be confused. There are two possibilities in you: if you follow the path of meditation, the first flare of intelligence will happen in the head, and then it spreads all over the body. But the first flame happens in the head. Then it makes you afire. But the first experience is of tremendous value, that's why one remembers it. And on the path of love, the first thing happens in the heart, the first flame. It is the SAME flame! And then the whole body becomes aflame. But the first experience of that tremendous beauty, the first taste of nectar, will always be remembered.

That's why these two centers have been talked about down the centuries. And those who don't practise either, they become confused because they cannot believe: "It must happen in one place. What is the true center? -- the heart or the head?" It is not a question of what the true center is; the question is of what path you have followed. If you have followed meditation, your intelligence will flare up in the head. Or, following love, the first fire will be enkindled in your heart. But then it spreads all over, you become it.

O WISE AND HAPPY MAN...

But whatsoever has been your way....

... THOU WHO FATHOMED IT.
O WISE AND HAPPY MAN, REST IN ITS HAVEN.

You have become wise, you have become happy, the moment to rest has come. But this is not yet the ultimate, because you are still there. Happy and wise -- but you are still there. The LAST, the very last, the subtlest of the subtle ego has remained. Now you are happy. Still you can say, 'I am happy." Now you can say. "I am wise." But 'I' is still there, VERY thin, very transparent like pure glass, nobody can see it, but it is still there.
And even the transparent glass, the MOST transparent glass, is a barrier. You can look through it, you can see the garden, you can see the flowers and the birds, you can see the sun and the clouds, everything is available AS IF there is no barrier. But if you try to reach you will suddenly see that there is still a barrier -- you are still separate. First you were a fool and you were separate. Now you are wise but still separate, because 'I' exists. First you are miserable, now you are happy, but the 'I' exists. Hence, Pythagoras says:

BUT OBSERVE MY LAWS...

Don't drop the laws yet. You have not yet transcended the ego completely.

... ABSTAINING FROM THE THINGS WHICH THY SOUL MUST FEAR, DISTINGUISHING THEM WELL; LETTING INTELLIGENCE O'ER THY BODY REIGN.

Still remember, still remain alert, still go on helping intelligence, because the last step has still to be taken. Be alert, be watchful, because you can still lose the track, you can still fall -- because you ARE! so still you can fall. You will go beyond fall only when you are not. And that is the last sutra.

SO THAT, ASCENDING INTO RADIANT ETHER, MIDST THE IMMORTALS, THOU SHALT BE THYSELF A GOD.

Wise you are, happy you are -- one step more so you become God himself, one step more so you disappear and only God is left in you.

SO THAT, ASCENDING INTO RADIANT ETHER...

This LAST fragment of the ego will still keep you tethered to the earth. It is no more an iron chain, it is a gold chain -- but chains are chains. First you were tethered to the earth by your foolishness, mediocrity, stupidity; first you were tethered to the earth by ugly chains of misery, pain. Now you are tethered to the earth by beautiful chains of happiness -- golden chains, studded with diamonds. They look no more like chains but ornaments, hence you have to be more aware because you can become too much attached to your wisdom, to your happiness. And then it can become

even more fatal: the higher you come, the more dangerous becomes the fall, remember! The closer you come to the peak, just a single wrong step and you will go back down into the valley.

You know the game of Ludo -- the snakes and the ladders? In fact, that was invented by Christian mystics. It is symbolic, it is a metaphor: you rise on ladders and then some snake takes hold of you and you fall back. Only at the last stop-page is there no snake -- the last but one and the snake is still there. Unless you reach the ultimate you can still fall. From the point ninety-nine you can come to zero. The higher you move, the more careful you have to become, because the higher pleasures are more binding, naturally. They have no poison in them; they are so purified that you will not even suspect that there can be any poison in them -- they are so delicious, so nourishing. It is very simple to become attached and remain stuck at some stage of your growth. That's what happens.

People can leave money easily; money is very gross. But if you attain to some psychic powers -- for example: you can read somebody's thoughts -- it will be very difficult to drop. It will make your ego so satisfied, so contented: you are so extraordinary that you can read thoughts.

It happened:

A disciple of a certain Master came to see another Zen Master. The disciple said to the Zen Master, "My Master can do miracles. Can you also perform miracles? My Master can do great things. Once he told me to stand on one side of the bank of a river and he went to the other side. He told me to hold a piece of paper, and I was holding a

piece of paper. Far away from the other side, he started writing on it with his pen. The distance was so great, but still the writing appeared. Can you do something like this?" The Master laughed and he said, "If your Master can only do miracles, and is not yet able NOT to do miracles, then he is not enlightened. Because to be capable of not doing miracles is the ultimate in miracles.

It is very difficult to resist the temptation when you can do something so special that nobody else can do. If you can materialize things, or if you can fly, or if you can read others' thoughts, or if you can heal people just by touching them, it will be impossible for you to resist.
It happens almost every day here: people meditating attain to many things -- for example, healing powers come very easily -- and then they immediately come to me because they become aware. somebody was suffering from a headache, they touched them and the headache disappeared immediately as if it had never been there. And once they become aware, they start coming to me saying, "Osho, great healing energy is arising in me. What should I do? Should I use it? Should I become a healer?"
It is so tempting, but it is dangerous. One has to be aware not to use these things, otherwise you will be stuck there and you will never move upwards. And as you move upwards more and more subtle phenomena will happen, very subtle phenomena, which will make you immensely powerful. You would like to use them, but that will be a sheer wastage of your energy; and you will fall, and you will fall very badly.

That's why Patanjali in his Yoga Sutras makes all the yogis aware of it: beware of all kinds of siddhis, powers, because each power is tempting. And the higher it is, the more tempting it is. And the higher it is, the more ego-satisfying it is. And once the ego starts being satisfied with something, you will never attain the ultimate, you will never become a God.

SO THAT, ASCENDING INTO RADIANT ETHER, MIDST THE IMMORTALS, THOU SHALT BE THYSELF A GOD.

BEWARE, EVEN IF YOU HAVE BECOME WISE. Even wisdom is folly if you look from the ultimate peak; better than folly, but still folly because you are still there, and that is the greatest folly.

A disciple came to a Master and said, "Master, what you have been waiting for for years, now it is fulfilled: I have attained nothingness."
The Master hit him hard. The disciple was hoping this time he would not be hit, because the Master was again and again saying, "Until you bring nothingness, I am going to hit you." And he was true -- he HAD experienced nothingness -- so he was happy, he came running and dancing. For years he had been waiting to see the Master smile, to bless him. But the Master hit him hard, harder than ever.
He said, "But this puzzles me. I tell you that I have experienced nothingness!"

The Master said, "I know! You need not tell me! Now throw this nothingness too, then you will be truly in nothingness. Now this has become an experience -- the experience of nothingness is again something, it is no more nothing. Again you are holding onto some experience. God is not an experience: God is the absence of ALL experiences! God is such a pure state that there is no experience happening, neither of wisdom nor of bliss. All has disappeared. Not only is misery gone, bliss is also gone. Not only is folly gone, wisdom is also gone. You are left utterly alone, no experience clinging to you, no content in the mind -- not even the idea, 'I have attained.' "

It happened:

A great king came to Buddha. When he was coming to see Buddha for his darshan, he was worried. He wanted to take something to offer to Buddha. He asked his wife, because he was going for the first time. He should go with some offering, some present for the Buddha -- but what would be appropriate? He had one of the most beautiful diamonds available in the whole world. So he said, "I will take this diamond. This will be unique. Even Buddha may not have seen something like this because there is nothing to compare with THIS diamond; this is incomparable. Many kings go to him and they must have offered many things to him -- I want to offer him something special so he remembers me."
The wife started laughing because she used to go to Buddha, she WAS a disciple. She said, "You are going for the first time so you don't know about Buddha. Take your

diamond, but to a Buddha a diamond is just a pebble. But take it so you feel good; you will feel happy, take it. But take my advice also: Buddha would be more happy if you took a lotus flower, and in our pond there are beautiful lotus flowers. I will bring one."
The king asked, "Why a lotus flower?"
And the wife said, "It is very symbolic. It represents the whole evolution of man. Man is mud, but out of mud one day a lotus rises. Man is just mud, but carries in him the seed of being a lotus, so the lotus is a very pregnant metaphor. He will appreciate the lotus more because it represents man from sex to samadhi, it represents man from the lowest to the highest, from the earthly to the divine."
So he took both the things. He was not convinced about the lotus because "It is an ordinary flower; you can find it in all kinds of ponds. And thousands of people must have offered Buddha lotuses, so what is special about it? But if the wife says, then okay." Just to make her happy, he took both.
When he reached, he bowed down to Buddha, offered first the diamond. Obviously, because that was HIS idea. He was thinking, "If he doesn't accept the diamond, then I will offer the lotus." So with one hand he offered the diamond.
Buddha looked at him and said, "Drop it." It was hard for him to drop it. He wanted it to be accepted, received, appreciated. Drop it? But when Buddha is saying, "Drop it," and ten thousand of Buddha's sannyasins are watching, he could not say no. It was hard. He had been hiding and protecting this diamond his whole life. It was so unique, nobody had anything like this. This was his glory. He was known all over the country for his diamond. And now this man says, "Drop it!"

Ten thousand sannyasins silently looking... it was difficult to say no. So he dropped it, unwillingly, with great reluctance, resistance, but still in spite of himself he had to do it. He dropped it. He didn't feel good about it. This is not the way to receive a gift of such quality.

Then he thought, "Maybe my wife was right," and he presented the flower -- not so happy, because that was not HIS idea.

Buddha looked at the flower and again said, "Drop it." Now this was too much. But when you are confronting a Buddha you cannot fight. But it was not so difficult to drop the flower. There was no problem in it, he simply dropped it. In fact, he felt a little good, "So here goes the wife! and all that great metaphor and the poetry of the lotus flower -- so here it goes! Not only my diamond is refused but the lotus also." Then both hands were empty and he was feeling a little silly. Now what to do?

Looking at him, Buddha again said, "Drop it!" Now there was nothing to drop. It was incomprehensible. This man looked mad -- that was the suspicion when he had said drop the diamond -- that idea had arisen then, "This man seems to be mad." Now it was absolutely certain that this man WAS mad. Now there was nothing to drop!

The chief disciple of Buddha, Ananda, started laughing. The king was looking silly. He asked, "What is the matter with you? Why are you laughing? And what am I supposed to do?"

Ananda said, "Buddha never meant that you have to drop the diamond. Buddha never meant that you have to drop the lotus. He was telling you: Drop the idea that you ARE -- that you have come, that you are a great king, that you have

bought a great gift, that nobody has such a diamond. Drop that ego -- because that is the only offering we can bring to a Buddha. Nothing else is accepted, nothing else is acceptable, nothing else is worthwhile."
In that moment a great understanding arose in the king. He fell at the feet of Buddha, and, it is said, instantly he became enlightened. In that very falling, the ego disappeared, there was nobody inside. And when there is nobody inside, God is. God has always been there, hiding behind you. When you disappear, he appears.

This is the discovery: this is not an achievement.

SO THAT, ASCENDING INTO RADIANT ETHER, MIDST THE IMMORTALS, THOU SHALT BE THYSELF A GOD.

To be a God is your destiny. But remember, it is not a goal, it is already the case. You are Gods because there is nothing else but God. The whole existence is overflowing with godliness. God is green in the trees and red and gold, God is in the winds and the song that happens when the winds pass through the pine trees. God is in the roaring waves of the ocean, and in the clouds and in the lightning. God is, only God is! God is in you, in the neighbour, in your child.
But first you have to recognize God in you, then you will be able to recognize him everywhere. Once he is known within, he is known without too. And to know God within and without is to know truth, is to know freedom -- is to know all that is worth knowing.